ISLAHI KHUTBAAT

DISCOURSES ON ISLAMIC WAY OF LIFE

Part 3

By

Justice Mufti Muhammad Taqi Usmani

DARUL-ISHAAT

KARACHI-1, PAKISTAN.

DISCOURSES ON ISLAMIC WAY OF LIFE

VOL. III

By

Justice Mufti Muhammad Taqi Usmani

Translated By

Iqbal Hussain Ansari

DARUL ISHA'AT

URDU BAZAR KARACHI-1

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PUBLISHER'S NOTE

The English version of the Islahi Khutbat, has been published by Darul Isha'at Pakistan. This is solely because of the Favours of Allah on us and the prayers of our mentors.

This is the translation of the reformative speeches of Mufti Justice Mawlana Muhammad Taqi Usmani may Allah prolong his benefits over us. He has been given these lectures for about ten years every week at the Bait ul Mukarram Masjid, Karachi. Those who attend these lectures gain much knowledge theoretically and practically. I, too, attend these lectures and have been deriving much advantage. These lectures are being recorded on audio cassettes and books are published subsequently. These cassettes and books cater to those who understand the Urdu language.

We at Darul Isha'at desired that an increased number of people should benefit from these lectures. Allah helped us get these books translated into English and publish them and He also provided us the necessary means. *Al-Hamdu-lil-laah,* after six years of continuous effort a complete set of these books is available to the readers. Let our readers remember that these books have been

translated from oral lectures of the honourable Mufti Justice Mawlana Muhammad Taqi Usmani and not from his writings.

They may, therefore, find in them the style of the spoken words that the translator may have retained here and there.

We have endeavoured to match the get up of the books with their invaluable content and have paid due care in the use of paper, printing and binding. We hope that this set of books will be very useful to our readers in Europe and the United States. They will gain beneficial knowledge from these books and be prompted to put their knowledge into practice.

Insha Allah they will find a great change in their everyday life.

We have published many books in English and many more are under preparation. Do write to us for a full list of these books.

Finally, I request my readers to remember me in their prayers as also my parents and family members. May Allah reward them.

KHALIL ASHRAF USMANI
S/O MOHAMMAD RAZI USMANI

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FOREWORD

To The English Edition by
Justice Mufti Muhammad Taqi Usmani

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Compassionate, the Merciful.

On the advice of some of my elders I hold a weekly meeting in Jamia Masjid AlBaitul Mukaram attended by a large number of Muslim brothers and sisters. Rather than giving a formal lecture, my basic purpose intended to be achieved through these meetings is that we get together for some time to review our ways of life in the light of Islamic teachings and to deliberate what is going to happen to us after we leave this mundane world. When the Muslims having true Islamic orientation sit together for this purpose, each one of them benefit from the other to create a genuine concern about our coming life which is the real and eternal life as compared to the present one which may come to an end any time.

I this mutual meeting which is meant for self-correction I normally read a book of Hadith and explain it to the audience in the light of what I have learned from my elders with special reference to the current attitude prevailing in our society and touching upon the relevant practical issues, social evils and the major faults found in our practical life. My friend Maulana Abdulla Memon who regularly attended these meetings usually prepares the audio cassettes of these addresses which are widely circulated in the country and abroad. He has also transcribed some of these audio cassettes in an abridged form and after their compilation he has published them in separate

volumes under the title of "Islahi Khutbaat". Nine volumes of this compilations have already come out in Urdu by the grace of Allah which were widely circulated, read and benefited from.

Since long some of my friends were suggesting that these addresses be rendered into English as well so that they may be useful for the English readership. I was reluctant to act upon the suggestion because, as told earlier, these addresses were not formal lectures on a particular subject. They were in fact discussions, on different aspects of our lives, undertaken with frankness rather than formalism. They some time lack the sequence usually expected from a well considered writing. Therefore, I do not know how far their translation will be as meaningful and effective as it was proved to be in the original Urdu language. However, my nephew, Mr. Khalil Ashraf Usmani, the proprietor of Darul Ishaat, requested Mr. Iqbal Ansari and Mr. Rafiq Abdur Rehman to translate these Khutbaat into English. Both of these gentlemen undertook the task and the outcome of their noble effort is appearing before the readers. I had advised them not to be too strict in literal translation and to render the basic idea in their own style. I had no opportunity to go through the manuscript of their translation but had an occasion to have a cursory look on some passages. To the best of my assessment the translation I have seen is correct and conveying. I hope that it will help readers to understand the basic theme of these Khutbaat. May Allah grant the best reward to the translators and publisher of this book and make it beneficial for the readers. I would again remind the readers that it is not a book properly authored by me. It is the compilation of my extempore discussions therefore, I extend my apology if some readers find the sequence of thoughts somehow disturbed in some places. However, the readers should concentrate on the message given and not on the style adopted.

Muhammad Taqi Usmani

FOREWORD

To The Urdu Edition by
Justice Mufti Muhammad Taqi Usmani

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَ كَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

In the name of Allah, the Compassionate, the Merciful.

All Praise belongs to Allah Who is Sufficient. And, peace be on His chosen servant.

For many years now, I have been delivering talks on religious subjects in compliance with the advice of my elders every Friday after 'Asr prayer.

People of different walks of life attend these meetings, and there are women too. By the Grace of Allah, I derive much benefit myself from these talks and my listeners too feel a sense of advantage. May Allah cause the series of talks a means of reformation for all of us. *Aameen*!

My close colleague, Maulana Abdullah Memon, has been recording these talks for some time and distributing the cassettes. I have been told by my friends that these cassettes have been much beneficial to the general body of Muslims.

The number of cassettes has now exceeded two hundred and fifty. Maulana Abdullah Memon has reduced some of these cassettes to writing and brought them out in the form of small booklets which are now compiled together in book-form under the name of Islahi Khutbaat (Discourses on Islamic Way of life)

I have revised some of the speeches and the Maulana has done a very useful work by annotating quotations of the

Ahadith in my speeches with proper references to their source. This work has proved very useful.

In reading this book, my readers must remember that it is not a formal composition but a collection of speeches made at different times penned down from recording. Therefore, they will sense the style of an oral dialogue in these articles. The benefit that accrues to any Muslim from these articles is merely a blessing of Allah for which he must be thankful to Him. But, if there is a slip in these articles or something superfluous, then that is a lapse on my part. I must say, however, that my aim in delivering these talks was not simply to speak out but-before everything else- I had my reformation in mind, and then that my listeners may be drawn towards their own reformation.

Do not let the written word please you
Or the working of fate worry you!
I have by your memory alone
What of the text and what of its meaning

May Allah through His Grace and Favour let these writings be a means of our reformation and a treasure for the Hereafter. May He reward well the compiler and publisher of these articles. *Aameen.*

Muhammad Taqi Usmani.
12 Rabi-ul- Awwal 1414 A.H

Series 17

ISLAM AND THE NEW ECONOMIC PROBLEMS

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Seminar Hall
Jama' Karachi
Gulshan-e-Iqbal,
Karachi.

Date : 5th. July 1992
After 'Asr Prayers.

"Economics" is indeed a very important branch of the Islamic teachings. You can get an idea of the amplitude of the Islamic teachings on the subject of "Economics" from the fact that, if any book on Islamic Jurisprudence is divided into four parts, the two parts thereof will be found to be concerned with "Economics". It must, however, be borne in mind that unlike other systems, "Economics" is not the basic issue of life in Islam. In fact, the basic issue of life in Islam is the belief that this world in which man is living is not his final resort; it is rather a ladder to take man to his final resort, the Hereafter. The existing life is only a transitional stage. It is not compatible with the basic characteristics of Islam that man should exhaust all his energies and abilities on this transitional state of life.

ISLAM AND THE NEW ECONOMIC PROBLEMS OF LIFE

الحمد لله رب العالمين والصلاة والسلام على سيدنا ومولانا
محمد النبى الامين وعلى اله واصحابه اجمعين وعلى كل من
تبعهم باحسان الى يوم الدين

امابعد:

All Praise be to the Lord of the worlds and mercy and peace on our sire and our Master, Muhammad ﷺ the un-lettered and trust-worthy Prophet and on his household and his companions, all of them and on all who followed them with goodness till the Day of

Judgment:

Todays Topic.

The President, respected ladies and Gentlemen! As-salamu'alai-kum war rah-matullahi wa barakaatuh:

"Islam and the New Economic Problems" has been fixed to be the topic of todays sitting and I have been asked to speak on this, so that I may mention to you the basic features of this topic.

This in fact is a topic which requires to be dealt with thoroughly and in details for which an hour's space of time is quite insufficient. So, ignoring the formal introduction I want to take up the topic direct in order to mention to you some of its distinctive features in this short period, according to my capacity and knowledge. It is a topic so comprehensive and complicated that voluminous books have been written on it and full justice cannot be done to it in an hour or in a short sitting like this.

The new economic problems are so numerous and diverse that it will prove a very trying duty even if only one of them is selected for discussion, to the exclusion of the rest. So, instead of discussing partially many of its problems I want to present to you a basic and fundamental outline of the teachings of Islam relating to the economic activities of man, so that at least the basic conceptions of Islamic economics may become quite clear. This is because all the partial economic problems to which Dr. Akhtar Saeed has referred are in fact based on the basic conceptions and whatever solutions are found to them will lie within the framework of these basic conceptions.

It is the foremost and basic necessity that we should have in our minds a clear conception of the Islamic economics and its definition. What are its basic characteristics and in what respects it stands distinguished from other modes of eco-

nomic system? No discussion of these problems or their logical solutions will be in order unless the conception of Islamic economic system becomes quite clear in our minds. I, therefore, want to put before you a brief comparision between the basic conception of the Islamic economic system and the various other modes of such systems prevailing in the world. I pray to Almighty Allah that may He help me, by His mercy, to say something useful and correct on this important topic in this short time at my disposal. *Aameen*.

Islam is a Mode of Life.

The first thing which needs to be kept in mind about Islamic economics is that it is not an "economic system" in the typical sense of the term which is applied to the various other economic systems prevailing in the world today.

Islam, it should be noted, is a comprehensive mode of life, economics in an important branch of it. It is not right to define Islam as an "Economic System" or a "system of economic living", like capitalism or socialism. So when we talk of Islamic way of economic living or its conceptions or fundamentals, we should not expect that the Holy Qur'an and the *Sunnah* of the Holy Prophet ﷺ contain theories and conceptions similar to those enunciated in the books of Adam Smith, Marshall and other economists. This is because Islam, in its entity and origin is not an economic system, but it is a comprehensive mode of life of which economics forms a very small branch. Islam has, indeed, laid stress on this branch but it has not declared it to be the aim of life. It should be borne in mind that, while on this subject, we shall not find in the Holy Qur'an and the Prophet's *sunnah* such economic theories, conceptions, terms and terminologies as are generally found in the various books of Economics. One can, however, find in Islam those basic conceptions on which the foundation of an "eco-

nomic system" can be laid. This is why in my personal conversation and writings I like to use the term "the Economic Teachings of Islam" instead of the term "Islam's Economic System". Now what shape does the economy of living take in the light of the teachings of Islam and what is the framework that emerges before us? This question is of a great importance for a student of Economics.'

Economics is not a basic problem of life.

Another point to note is that "Economics" is no doubt a very important branch of the Islamic teachings. You may get an idea of the amplitude of the Islamic teachings on the subject of Economics from the fact that if any book on Islamic jurisprudence is divided into four parts then of these four parts the two will be found to deal with the "Economics". You might have heard the famous book '*Hidayah*' on Jurisprudence with its four volumes. Its last two volumes deal mostly with teaching on "Economics". From this you can form an idea of the amplitude of the teachings of Islam on the subject of Economics. It must, however, be borne in mind always that in Islam "Economics" is not a basic problem of human life. In all other secular economic systems this has been considered to be the greatest basic problem of human life, on which the foundations of all related systems have been laid. As against this, in Islam the subject of Economics does occupy an important place, but it is not a basic problem of human life.

The Final Destination is the Hereafter.

The basic problem in Islam really, revolves round the belief that this world which man is inhabiting is not his final destination nor is it the target of his aspiration. It is rather a stage to take him to the final destination.

This world is only a transitional stage. This transitional stage should also be transversed with due care and piety yet it is not consistant with the basic characteristics of Islam which forbid that one should exhaust one's total endeavours, energies and exertions on the betterment of this world.

Islam has indeed laid great stress on the (resources of this) world as means of living, so much so that this has been given the name of Khair (Goodness) and Allah's Fazl (Bounty) and the Holy Prophet ﷺ has said in a Hadith:

طَلَبُ كسبِ الحلال فريضةٌ بعد الفريضةِ (كنز العمال حديث نمبر ۹۲۳۱)

(Kanzul Ummal, Hadith no: 9231)

This means: To earn a living by lawful means occupies the second position among the obligatory duties imposed on man. It has also been commanded that one should not make it the pivot of all one's effort and exertions because beyond this world lies the Hereafter which is eternal and which everyone has to enter. The amelioration of this Hereafter and its welfare are really the most important duty of man.

A most befitting example of the world.

Maulana Rumi رحمة الله عليه has explained this conception of Islam through a very beautiful example:

آب اندر زیر کشتی پشتی است
آب در کشتی ہلاک کشتی است

(مفتاح العلوم شرح مثنوی مولانا روم جلد ۲ ص ۳۷)

(Miftahul 'Uloom, Key to the Masnavi, vol. II, p. 37)

The world and man have been compared to water and a boat respectively. Just as a boat can not sail without water in the same way man cannot do without the world and its re-

sources. However, this water is useful for the boat as long as it remains below and around it. If the water gets into the boat, instead of supporting it, it will drown it. In the same way these worldly things and resources are very profitable for man without which he cannot live. They are, however, beneficial only as long as they are around and below the boat of man's heart. If these worldly resources get into the boat of man's heart, they will drown and perish him.

This is the conception of Islam about "Economics". This, however, never means that this is totally useless. No, it is something very useful, because Islam does not teach its followers monasticism. The world and its resources are useful for man as long as they are procured and used within the prescribed, lawful limits and they are not made the basic aim and aspiration of life.

After the clarification of these two basic points we should now try to ascertain the basic problems of any economic system and how they have been solved by the capitalistic and the socialistic systems and thirdly, how Islam has solved them.

What does "Economics" of living mean?

In so far as the first question is concerned as to what the basic problems of "Economics" are, even the primary student of economics knows that the basic problems of Economics" are four. Before understanding these four problems we must first be sure about the meaning of the term economics which is called *Iqtisad* (اقتصاد) in the Arabic language. The dictionary meaning of this term is "man'sefforts to satisfy his necessaries of life economically; in other words the science of "Economics" too contains a sense of economy, in fact it is derived from the word economy. Man is facing a situation in which his wants are

much more than the supplies with which he can satisfy his wants. If the resources had been equal to the necessaries and wants of man, the science of "Economics" would not have come into existence. The fact is that the needs of human life are more than the supplies necessary to satisfy them, and this disparity has given rise to the science of Economics. Then it became necessary to devise ways and means to remedy this disparity so as to make both ends meet. This is indeed the subject of the science of Economics. Four basic problems are involved in the study of the science of Economics.

1. Determination of Priorities

The first problem involved in "Economics is called, in the terminalogy of Economics, the determination of priorities. A man's means and resources are limited, but his needs and necessaries are more than his means. He has, therefore, to decide which of his needs he should first meet and postpone the rest. For example, a man has only Rs 50/- which he can spend on any of these items: flour for bread, garments, refreshment in some hotel, or enjoyment of a film-show in a cinema hall. The man concerned has to decide on which of these items he should spend this amount of Rs. 50/- and which he should ignore. This is what is meant by the Determination of Priorities.

Just as an individual is confronted with this problem in the same way, the entire state, country and the entire Economy are confronted with it. For example, Pakistan possesses some natural resources, man-power, mineral resources, and financial resources, but they are all limited. Against these, our needs are unlimited. We can utilize these resources in raising crops of wheat, rice or tobacco, or we may also squander them all on enjoyments and luxuries. All these options are available for

us. The foremost problem facing any economic system is to determine priorities, and how.

2. Allocation of Resources.

The second problem is known in the terminalogy of Economics as the "Allocation of Resources i.e., how should we distribute these and in what proportions, among the various items of expenditure we have to meet? For example, we have land, factories and man power. We have to decide what areas of the available land should be allocated to the cultivation of wheat, cotton and rice. In the terminology of Economics it is called "Allocation of Resources".

3. Distribution of Income.

The third problem relates to the "Distribution of Income", i.e. the result of Productions viz, the income received from production has to be distributed amongst the various classes of the society. This is technically known as Distribution of Income.

4. Development.

The fourth problem is called, in the terminalogy of Economics. "Development". This requires us to consider how we can develop our economic activities to ensure that the quantity, quality and the standard of the commodities produced may not deteriorate, but continue improving. In addition to this research work should be done to find out and introduce new commodities.

These are the four problems which every branch of economic activity has to face and solve. After having tackled these problems it is necessary to find out how the prevailing economic systems have tackled and solved these problems. It is only then that we will be able to understand

how Islam has tackled and solved these problems. You might have heard this Arabic proverb:

وبضد ها تتبين الاشياء

This means that we come to know the reality of things by looking at their opposites. It is the darkness of night that brings out the value and brilliance of the daylight. Man could not appreciate the bliss of the refreshing rains, if there was no stiffling heat. In the light of this proverb we have to review briefly how the prevailing economic systems have solved these problems.

Their solution in the capitalistic system.

First of all we take capitalism. This system has tried to solve all these four problems, as it were, by one magic wand and that is by leaving every man free to earn as much profit as possible. In this way as man goes on exerting himself to earn profits to the best of his ability, all these problems will be solved automatically. It is, however, necessary to consider how all this will lead to automatic solution to these four problems.

This question may be answered by saying that the laws of Nature are in operation in this universe. One of these is called the law of Supply and Demand. Besides students of Economics, every common man knows that the price of a commodity increases when its supply is less than its demand, and conversly the price decreases when the supply of the commodity is more than its demand. For example, if the quantity of mangoes available for sale in the market is less than the number of the customers, the price will go up and conversely if the available quantity of mangoes is more than the buyers of mangoes the price will go down. In short, according to this law of Supply and Demand the price of a commodity increases or decreases in sympathy with the de-

crease or increase in the supply of that commodity.

According to the capitalistic system it is the law of Supply and Demand that determines what should be produced and in what quantity and how the resources should be allocated. When we have allowed everyone in this system to earn as much profit as possible, for his maximum profit he will produce only that commodity which has a roaring demand in the market.

If I want to start a business today I shall ascertain first of all which commodity commands a great demand in the market, so that by bringing that commodity in the market I may earn my maximum profit by selling my merchandise at a good price.

Thus, working under the incentive of their profit the people will bring to the market only that commodity that has a good demand. On the other hand they will refrain from bringing more of it to the market. because if they increase its supply its price will decrease and they may sustain loss or may not maintain the level of their profits. It is believed that it is the law of Supply and Demand that determines the quality and qauntity and the type of the commodities to be produced and offered for sale in the market. The same law also determines the allocation of resources, i.e., man will utilize his land and his factory in producing that commodity which has a greater demand in the country and brings more profit to the businessman. In other words, these four problems are solved in the Capitalistic system on the basis of the law of Supply and Demand and this process is called Price Mechanism.

The same law of supply and demand applies to the problem of Distribution of Income. For example, an industrialist opens a factory to manufacture some commodity and engages a few labourers to run the factory. A question now

arises in what ratio the income earned from the factory should be shared between the industrialist and the labourers. This too will be settled under the operation of the law of Supply and Demand, i.e. the greater the demand for the labourers, the more will be their wages. Conversely, the less the demand for the workers, the less will be their wages.

The last problem of Development will also be solved on the same basis. When under the Capitalistic System everybody is bent upon earning the maximum profit, he will try to make such inventions and introduce such devices as may attract to his factory the largest number of workers.

Thus, if everyone is left free to earn the maximum amount of profit, these four problems will be solved automatically. The same law determines the Priorities, the Allocation of Resources, the Distribution of Income and the pace of Economic Devolopment. This is the theory of Capitalism.

Their Solution in Socialism.

When Socialism came into the picture of world economics it protested against the prevailing system of entrusting every thing to the tyrannical and relentless forces of the market which are controlled by the law of Supply and Demand. The belief under this law that production should follow the trends of the Demand may be correct in theory, but man is able to ascertain the correct position of the Demand after a very long time and often his calculation about the Demand is misleading and unreliable. His action to increase or decrease production on this misleading calculation leads him to loss and causes depression of business in the market. The depression is very devastating for country's economy. Matters cannot, therefore, be left to the blind forces of the law of Supply and Demand.

Capitalism had, as we have seen, presented a magic

wand, and socialism presented another magic rod, claiming that all these four problems could be solved by putting all the factors of production under collective instead of individual control and ownership. This could be done by giving over charge to the Government of all the factors of production. After having taken charge of these factors, it would be the responsibility of the Government to plan the allocation of these factors, viz. how much land should be allotted to the cultivation of wheat and how much to that of rice or cotton and so on so forth. Similarly how many factories should produce cloth and how many should manufacture shoes? All these and related matters would be handled by the Government. The Government would also plan and chalk out the scales of wages to be paid to the workers. Thus, it was only the Government that would take decisions about Priorities, Allocation of resources, Distribution of Income and the Development plans.

Under Socialism all these activities are entrusted to the Government and its Planning Department. That is why socialistic economy is also called Planned Economy. As the Capitalistic Economy has surrendered its Economy to be governed by the law of Supply and Demand, operating in the market, it is also called Market Economy and laissez faire Economy.

These are two different theories which are presently in vogue in the world.

The Basic Principles of Capitalistic Economy.

The first principle that emanates from the philosophy of the Capitalistic Economy is private ownership. In other words, any individual can be the owner of all factors of production in his private capacity. The other principle is the Principle of laissez faire Policy of the state which

means the principle of non-interference, which allow man a free hand in earning profit without any let or hindrance. The third principle is the principle of personal incentive to profit-earning and that impetus should be given to this incentive to stimulate and accelerate economic activities. These are the basic principles of the Capitalistic system.

The Basic principles of Socialism.

As against this, the basic principles of Socialism consist in the total abolition of private ownership in so far as the factors of production are concerned. In other words, the factors of production cannot form the private property of anyone, i.e., neither, the land, nor the factory can be owned by anyone as his private property. The other principle consists in the need that everything should be done under well planned programmes. These are two different theories that have been mentioned to you.

The Results of Socialism.

By now the results of both systems have appeared and are before us. You have seen the consequences of Socialism that only within a period of seventy four years the building of the entire system has collapsed and its greatest advocates and supporters are seen lying prostrate and defeated. This is despite the fact that "nationalisation" remained in vogue in the world like a flourishing fashion. If anyone ever spoke against it he was dubbed as an agent of Capitalism and retrogressive person. But today the President of Russia is himself declaring:

> I wish that this theory of socialism had been experimented in some small country of Africa instead of in Russia. In the least it would have saved us from its devastating consequences.

Socialism was an unnatural system.

At any rate, socialism was an unnatural system. The world is teeming with countless social problems, in addition to its economic problems. If we try to solve them through planning they can never find a solution. After all, this is also a social problem that man has to marry a woman and for this he has to find out for him a suitable wife. Similarly a woman needs a suitable husband for her. If anyone proposes that the institution of marriage should be entrusted to the Government and it should be left to the Planning Department to select matching bridegrooms and brides, because the existing system of private selection by individuals is not efficient. The system controlled by individuals and private families results in frequent divorces and family disruptions, leading to so many social problems. If the question of marriage is sought to be solved in this way, it will indeed be quite unnatural and no good can be expected from such an experiment.

This is exactly what is taking place in Socialism in which the settlement of all problems have been left to Government's planning. Now who will do this planning? This will be done by the Government which is controlled and run not by angels but by a group of men liable to commit all sorts of mistakes. The socialists complain that the capitalists control the entire resources of the country and appropriate them to their advantage as they like. The advocates of socialism do not see that although the smaller capitalists have disappeared from the scene, yet their place has been taken by a single all-dominant and over-bearing capitalist which is called "Bureaucracy" and is composed of dominant Government officers. This body controls all the factors of production and other resources of the country. Who can guarantee that the members of this body

could not do wrongs and injustice. After all, they were not innocent angels. The system did develop defects and evils in its body and we have all seen how it collapsed and disappeared from the international forum so disgracefully in such a short period of time, in less than a century.

The Evils of the Socialistic systems.

The capitalistic countries of the west are very vehemently expressing joy and satisfaction on the collapse of socialism. They think that the failure of Socialism is a proof of the truth and soundness of Capitalism. Thus, in their opinion, this is the only feasible system on which the world shall have to fall back.

It needs to be understood that the philosophy of the capitalistic system is based on the existence of a free market and likewise freedom of the people to earn profit to the best of their ability. In theory this philosophy appears to be quite reasonable and plausible, yet it totally failed when action was carried to extremity. It is true that when the people are left free to earn profit without any restrictions, the law of Supply and Demand will come into play and set matters right, but it must be noted that this will happen only when there is free competition in the market which is not hampered by the hurdles of monopoly.

For example, you want to purchase a walking stick from the market and there are many shopkeepers in the market who sell sticks at various prices ranging from Rs. 400/-, 450/-, 500/- per stick. I am free to purchase a stick at any of these prices. In such a situation the forces of Supply and Demand will operate in the normal way. On the other hand if there is only one shopkeeper in the market who owns a monopoly to sell sticks, I have no alternative but to purchase the stick from this shopkeeper at whatever

price he charges from me. Here the forces of Supply and Demand fail to operate and do not take their natural course. Thus, the forces of Supply and Demand operate in a free atmosphere and fail where a monoplistic system is in operation.

Again when a man is left scot-free to earn profit to the best of his ability, he uses whatever method he finds useful to his end. As a result, the evil of monopoly finds its way to the market. As regards Capitalism it leaves man to earn profit by any method whatsoever, be it interest, gambling, and speculation all of which are unlawful and strictly prohibited in the laws of the *Shari'ah*. As a result of this freedom, sometimes monopolies spring up and the forces of Supply and Demand fail to operate and become totally paralysed. As a result of all this in actual practice the philosophy of Capitalism does not come into play.

The other evil that is born out of the unhampered freedom allowed for earning profit, is that there remains no moral value to determine what is useful and what is harmful for the society. I recently read in the famous American Magazine, the Times, that a model girl charges 25 million Dollars per day for being photographed for advertising products. One will surely ask where from does the businessman concerned gets this huge amount for advertisement? Obviously he will extract this amount from the common consumers, as this amount will be added to the cost of the product.

Look at these Five-Star Hotels! Their one day's rent ranges from Rs. 2500/- to Rs. 3000/- A man of average means cannot think of staying there. Yet all these hotels have been built with the earnings of the common public. Generally Government Officers stay at these hotels at Government costs and this comes out of the tax-payers' mon-

ey. The other class that stays in these hotels are the rich Businessmen and Industrialists during their business tours. From which source do they meet the high charges of these hotels? They do not pay the charges out of their own pockets but they include the charges in the cost of the products which they bring to the market for sale, which, in turn, becomes a part of the price recovered from the consumers.

There is, thus, no moral standard or moral yard-stick to guage as to which way of earning profit is useful and which is harmful for the society. This naturally breeds immoralities, injustice and many forms of other wrongs.

Islamic injunctions of Economic Issues

Now I turn to the economic teachings of Islam, so that they may be understood well in the foregoing background. Islam admits the truth of this basic philosophy that the economic problems should be solved under the forces of the market instead of by Planning. The Holy Qur'an says:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضاً سُخْرِيّاً ؕ (الزخرف:٣٢)

> We have apportioned among them their livelihood in the life of the world, and have raised some of them above others in rank that some of them may take labour from others. (43:32)

In other words Almighty Allah has created this universe and its administrative setup and He has devised a system for the distribution of its means of livelihood and resources, fixation of price and other related issues. The solution to these issues does not come from planning. Almighty Allah has so devised the systems of the life in this world that the resources and means of livelihood become distributed automatically. When Allah says that "We have

apportioned livelihood", it does not mean that He has personally made this apportionment. It only means that Allah has devised such laws of nature that these means of livelihood and resources find their automatic distribution among the people. In another Hadith the Holy Prophet ﷺ has mentioned a very beautiful principle of livelihood and its apportionment:

دعوالناس يرزق الله بعضهم من بعض (صحيح مسلم كتاب البيوع باب تحريم بيع الحاضر للبادى حديث نمبر ١٥٢٢)

(Sahih Muslim, the Book of sales... Hadith no: 1522)

This means: Let people be free to work for their livelihood as it is Allah who provides them livelihood by means of one another. They should therefore, not be subjected to unnecessary checks and restrictions. Allah has devised a very wonderful economic system. For example, it occurred to me that I should purchase some fruit, say mangoes, and it occurred to a fruit-seller in the market to sell mangoes. I went to the market, saw a man there selling mangoes. After settling the price with him. I purchased some mangoes and paid the seller the price. This Hadith prescribes free trade and open competition against monopoly and artificial restrictions.

Islam accepts this basic principle that it is the natural market conditions that regulate these dealings of sale and purchase. Islam, however, does not accept the basic distinctive theory of Capitalism that the economics of livelihood should be left free and unhampered at the mercy of the forces of the market. Islam advocates that man should not be left so free that he encroaches upon the freedom of

another person and establishes his monopoly in the market. Islam has, therefore, imposed some restrictions on this freedom, which may be divided in three categories:

(1) Restrictions imposed by the laws of the *Shari'ah*. This may also be called Religious Restrictions;

(2) Moral Restrictions;

(3) Legal Restrictions.

(1) Religious Restrictions.

The first category of restrictions, based on the religion of Islam, is very important which distinguishes Islamic conception from other economic ideologies. After having recanted its basic principles, the capitalistic system has stooped so low that now the Government is able to interfere with it in one way or another. This interference from Government is based on personal intellect and worldly conceptions. On the other hand the restrictions imposed by Islam are based on moral and religious conceptions. What are these moral and religious restrictions? These are total abstension from interest, gambling, hoarding, monopoly, speculation. Islam has totally forbidden these immoral and sinful dealings. Ordinarily, Islam allows dealings between two persons or groups on the basis of mutual agreement and regards such dealings as lawful, Islam, however, does not permit mutual agreement on dealings which may lead to the ruin of the social integrity and morality and are against the Shari'ah. For example, mutual agreement on usurious dealings has been totally forbidden in Islam, because this leads to serious corruption and degeneration of the society. Many books have been written on the evils of interest which cannot be enumerated here, yet I set before you a simple example which will give you a little idea of the devastating effects of this evil, that is interest.

The Evils of the Interest - bearing system.

The theory of interest is based on the fact that one party's gain is guaranteed but the other party's gain is quite uncertain. A man borrows some money from someone on interest. The money lender is sure to get the amount of interest accrued on the money lent. As for the borrower, he has to pay the amount of interest to the money-lender at an agreed rate every year, whether the business carried on with that borrowed money results in profit or loss. So, the debtor's gain is not guaranteed at all and some times he is a loser.

Sometimes it so happens that the debtor makes a huge profit with his loan. Suppose a man starts business with a capital amount of Rs. ten crores (10,00,00,000) borrowed from a Bank on interest and he makes a profit of 50%. Out of this profit he pays to the Bank only 15% and appropriates the remaining 35% of the profit to his own end. Now consider, with whose money did he conduct the business? It was public money and 35% of the profit earned on that money went into one man's pocket i.e, the businessman. The remaining 15% went to the Bank. After deducting therefrom its own share the Bank distributed a small portion thereof, say 10%, among its depositors. The result was that out of the profit of 50% earned with public money only 10% is distributed among the public and 35% thereof goes to one man's pocket. The public becomes quite satisfied with their deposit of Rs. 100/- which became Rs. 110/-at the end of the year, but they do not know that even this meagre profit of 10%-reverts to the capitalist businessman. That is because the payment of 15% which he paid to the Bank will be added to the cost of the product and will be reflected in the price of the commodity produced. Thus the businessman will recover this amount from the cusumers. As a result of this vicious cir-

cle the businessman ultimately reaps the profit in every respect and remains safe and secure from the risk of loss. Even if he ever suffers any loss the Insurance companies are there to cover his loss and they also pay this compensation out of the money of the premiums charged from the policy holders in periodical instalments. Thus the Capitalistic system thrives on the public money.

I have tried in the foregoing lines to give only a faint idea of the interest-ridden system of public economy which breeds injustice, inequity and unfairness in the distribution of wealth which the Islamic Shari'ah has strictly forbidden.

The Benefits of Partnership and *Muzarabah* (cooperative enterprise)

If this very business was based on the principle of partnership and *Muzarabah* (cooperative profit - Sharing), it would not be necessary for the borrower and the Bank to agree on an interest rate of 15%. The agreement between the parties would be based on the principle of profit-sharing, viz., the businessman and the Bank would share the profit, say, on 50:50 basis. In other words, if the rate of profit was 50%, 25% of it would go to the Bank and the remaining 25% to the businessman. In this way the trend of wealth would be downwards and not upwards, because the depositors would receive on their deposits through the Bank 25% of the profit earned. It is thus obvious that interest-taking adversely affects the process of distribution of wealth which, in turn, disturbs the smooth economic process.

Gambling is unlawful

Islam has totally prohibited gambling. In gambling a man places at stake some fixed amount of money. The money so invested will either be lost or will bring with it a

much larger amount to the gambler. Gambling has many attractive forms. It is very strange that gambling is unlawful in many western countries, but when it takes a civilized shape it becomes lawful and legal. For example, if a poor man is gambling on the roadside the police shall apprehend him. On the other hand, if gambling is given some other name and is commited under the protection and auspices of some gambling association, it is considered to be lawful. Such form of camouflaged gambling is very common in today's capitalistic system. Small amounts collected from many persons are handed over to a few fortunate persons in the form of huge sums of money. The various forms of lotteries so widely prevailing in the world are nothing but a form of gambling. Islam has, therefore, totally prohibited gambling.

Monopoly

Monopoly is also prohibited in Islam. Everyone is well aware of this evil, so no prolonged discussion is considered necessary on the topic of monopoly.

Hoarding is not Lawful.

Iktinaaz, i.e. hoarding of monetary resources so as not to pay *zakat* (the compulsory tax) and other dues levied by the *Shari'ah*. This is also forbidden in Islam.

(1) Another Example

The Holy Prophet ﷺ is reported to have said in a Hadith:

"لا يبع حاضر لباد" (صحيح مسلم كتاب البيوع باب تحريم الحاضر للبادى حديث نمبر ١٥٢٢)

(Sahih Muslim, Book of sales.... Hadith no: 1522)

No one living in a city should sell merchandise

belonging to a villager.

A villager brings his commodity for sale in the near-by city, but a person living in the city offers to sell the villager's commodity on his behalf. Apparently this involves no objection, because both the parties agree to this arrangement. The Holy Prophet ﷺ has, however, forbidden such a bargain. This is because the city-dweller will hold the commodity back from the market until the price rises up. This will cause dearness and shortage. If the villager himself sells his commodity, he will desire to sell it as early as possible and return home. In such a case the price of the commodity will be determined by the real Supply and the real Demand. In the case of the presence of a middleman the free operation of the law of Supply and Demand will be disturbed, leading to increase in the price.

Thus, the Islamic *Shari'ah* has blocked all doors to the birth of dearness, injustice and inequity in the society. This is the first restriction which has been imposed on this free economic activity in trading.

(2) Moral Restriction.

The second restriction which has been imposed on free Economic activities is called "Moral Restricition". There are many things and acts which are called "*Mubah*" (permissible) in the terminalogy of the *Shari'ah*. They are neither unlawful nor are there any orders to do them. The people have, however, been induced to do these "*Mubah*" or permissible things. I have already mentioned that Islam is not the name of an Economic system. It is a religion and a mode of life. The first lesson which Islam teaches is that the final goal of man is the Hereafter, and the blessings and prosperity provided for man there. Islam does not stand in the way of a Muslim in earning profit for himself,

but Islam attaches more importance to the effort which a Muslim puts in the way of ameliorating his life after death, that is the Hereafter. Islam has, therefore, taught us to earn profit in this world by lawful means but not at the cost of the Hereafter which is his final abode.

Islam has taught us to avoid evils and do good deeds in this world which will be beneficial in this world, but their benefit in the Hereafter will be countless. For example, if a man goes to the market with the intention that his dealings in the market will be useful not only for himself but for the society as a whole, this deed of him will become an act of worship and deserving of reward from Allah. In capitalism the capitalist satisfies the demand of the people without considering whether that demand is moral or immoral, but Islam always takes into consideration the moral and ethical aspects of our activities. A worldly wise businessman will not hesitate in opening a brewery when he finds that there is a brisk demand for wine and the enterprise will be very profitable - an act which Islam does not allow. If a man finds that if he invests his money on the construction of houses, knowing that the enterprise is not very profitable but it will relieve the people of a great difficulty by providing them with accommodation at reasonable rental, his act will be of high morality and value in the sight of Allah. Thus, Islam attaches more importance to moral and religious values than to profit - earning for worldly purposes only.

(3) Legal Restriction.

The third restriction is the legal restriction. If an Islamic Government feels that it is necessary, in the interest of Islam as well as the moral integrity of the people, to guide them on a particular track, Islam allows the Govern-

ment to issue a suitable ordinance for this purpose and that ordinance will be binding on the people.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِى الْاَمْرِ مِنْكُمْ (سورة النساء ٥٩)

This means: O you believers! Obey Allah and obey the Messenger and those of you who are in authority. (4:59)

By those "who are in authority" are meant, as say the jurists, the high officials of a truly Islamic Government. Thus, if the Government finds it expedient for some reason that the people should observe fast on a particular day. It will issue an order to this effect and the people will have to obey that order. Those who defy this order will commit a sin, because it is an obligatory duty to obey this order in compliance with the above verse of the Holy Qur'an. (Shami, vol. iv p-464. Ruhul Ma'ani. vol. 5. p-66).

The jurists have also written that if "those in authority" issue an order that people should not eat melon, it will become unlawful for the people to eat melon. "Those in authority" have been authorised to issue such orders on the condition that the orders should serve some interest of the people. This may include partial planning. For example, the Government may order the people to invest money on such and such scheme and avoid investment on other schemes. Government can legally impose such restrictions within the limits of the *Shar'iah.*

Summary.

This brings out the basic difference between Capitalism and Islamic economic system. As regards legal restrictions, they are also found in capitalism but they are the product of the human mind. In Islam the restrictions are based on religion which is derived from Divine Revelations in

which the lawful and unlawful, the useful and the harmful for man are declared by Allah who is the Creator of the Universe. Humanity cannot take the right course of harmony and moderation, unless it turns to ways shown by Allah.

Socialism has, indeed, been defeated, but have the evils and inequities of capitalism been also defeated and eradicated? No, they as usual linger even today and their remedy lies in the restrictions imposed by Allah. Man cannot get peace and prosperity, unless he accepts and abides by the restrictions imposed by Allah, through the Islamic *Shari'ah*. It is our misfortune that we have not so far been able to bring before the world a practical form of economic system based on the 'Divine Restrictions'. It is a great challenge before this Islamic Jumhuriyah of Pakistan that it should bring before the world a practical example of these economic teachings, so that the world may know the basic characteristics of the Islamic economic system and how they can be adopted.

I think that I have taken your time more than my due and I also feel that I have kept you engaged in rather an uninteresting subject. I am also grateful to you that you have given me a patient hearing during this discussion.

May Almighty Allah make this useful for the listeners as well as for myself and bring out better results out of it. *Aameen.*

Series 18

THE WEALTH OF THE QUR'AN ITS VALUE AND GREATNESS

DARUL ISHAAT URDU BAZAR KARACHI-1

Vanue :	Madarsah Ashraful - ‘Ulum
	Liqquat Colony
	Hyderabad
Date :	22nd March 1988

THE WEALTH OF THE QUR'AN
ITS VALUE AND GREATNESS

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرو انفسنا ومن سيّات اعمالنا من يهده الله فلا مضل له ومن يُضْلِلْهُ فلا هادى له واشهد ان لا اله الا الله وحده لا شريك له واشهدان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله ـ صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا ـ

اما بعد!

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم

اِنَّ هٰـذَا الْـقُـرْاٰنَ يَـهْـدِىْ لِلَّـتِىْ هِـىَ اَقْـوَمُ (بنىٓ اسرائيل: ٩)

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن

على ذالك من الشاهدين والشاكرين والحمدلله رب العٰلمين-

All praise is for Allah. We praise Him and seek His assistance and forgiveness. We believe in Him and rely on Him. We seek refuge with Him from the evils of our selves and the vices of our deeds. There is none to let him go astray whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no god but Allah, the one Who has no partner. I bear witness that our sire, our authority, our intercessor and our master, Muhammad ﷺ is His servant and His Messenger. May Allah Almighty have mercy on him, on his household, his companions and bless them and salute them in great abundance.

Surely, this Qur'an guides to that which is the straightest (17:9).

Respected Ulama, honoured saints and dear brothers! It is a great bounty of Allah that I am attending a meeting which has been held at the end of the academic year of the teaching of the Holy Qur'an during which many boys have completed their *Hafizah* (memorisation) of the Holy Qur'an. It is a matter of the greatest blessing for every Muslim to participate in a meeting held to mark the completion of the learning and teaching of the Holy Qur'an

May Almighty Allah help us all to share this honour and blessing.

Value of the Blessings and wealth of the Qur'an.

In fact today we are not aware of the blessings and the value of the Hoy Qur'an. Our boys learn the Holy Qur'an, some memorise it and become Hafiz-e-Qur'an.

We, by Allah's grace, express on such occasions joy and satisfaction on this achievement. The truth still remains that, it is not possible for us in this world to realize correctly the blessings and the inestimable wealth of the Holy Qur'an. This is because Almighty Allah has graced us with this wealth of the Holy Qur'an as a free gift without any toil or sacrifice on our part. We had to put in no efforts and offer no sacrifices to attain this blessing, nor did we spend any money to gain it. That is why we fail to realize, as it should be realized, the value and blesings of this wealth. Just go through the biographies of the Noble Companions رضی اللہ عنہم of the Holy Prophet ﷺ who put at stake their wealth, lives, their peace and comfort and even their honour and prestige to learn a single verse of the Holy Qur'an. It is difficult to find in the annals of human history examples of such sacrifice and dedication.

The Holy Qur'an and the Noble Companions رضی اللہ عنہم

We are not fully aware of the difficulties, hurdles, distresses and the tortures which the Noble Companions رضی اللہ عنہم endured for the sake of a single verse of the Holy Qur'an. We have before us the Holy Qur'an in a very beautifully and artistically bound volume. Qur'an schools are open from place to place and teachers are available to teach the Holy Qur'an. All that we have to do is to avail ourselves of these very cheap facilities like gulping a morsel of food, but even this we do not do as it should be done. We take all these things very easy.

Ask the Noble Companions رضی اللہ عنہم about the value of the Holy Qur'an who took floggings, endured tortures from the infidels to get small verses of the Holy Qur'an. Today it seems hardly credible to realise what tyrannies

and tortures they endured in the path of acquiring and learning the verses of the Holy Qur'an. There is a story of a Companion رضی الله عنهم recorded in the Sahih Bukhari. He was a small boy at the time of the Holy Prophet ﷺ who lived in a village situated at a long distance from Madinah Munaw-warah. It was not possible for him to travel to Madinah. He had embraced Islam, but it was very difficult for him to go to Madinah Munawwarah to learn religion from the Holy Prophet ﷺ. He himself relates his story:

"I would daily go to the road leading to Madinah and wait for some caravan coming from the Holy City. When some caravan came I would ask if anyone of them remembered a verse of the Holy Qur'an. If so, he may kindly teach me that verse. In this way I was able to collect in my memory a good many verses of the Holy Qur'an, one by one, two by two or three by three from these caravans.

Ask of them the value of the Holy Qur'an who had to beg these caravan people to teach them one or two verses. As for ourselves, we have in our possession the Holy Qur'an in its complete form, in beautifully bound volumes, we forget the toils and sacrifices of the men of God who so laboriously collected and conveyed the Holy Book to us. All that we have now to do is to learn the Qur'an, try to understand it then act upon its injunctions. It is, as if, the table has been laid before us and we have only to extend our hands to partake of the feast. That is why we do not value the Qur'an as it deserves to be valued.

Every Muslim knows full well the ordeal of Hazrat Umar's sister and her husband رضی الله عنه Hazrat Umar رضی الله عنه had not embraced Islam by that time, and these two persons knew that if Hazrat Umar رضی الله عنه came to know about their recitation of the Holy Qur'an he would severely punish them. They, therefore, learnt and recited the Holy Qur'an

very secretly.

It so happened that one day, instigated by the infidels of Makkah, Hazrat Umar رضى الله عنه was going to kill the Holy Prophet ﷺ. When a man came to know Hazrat Umar's intention he told him tauntingly: You are going to kill Muhammad ﷺ but you do not care for what is happening in your own house. Being taken aback by this taunt Hazrat 'Umar رضى الله عنه at once turned back towards his house. He رضى الله عنه saw there that his sister and his brother-in-law were learning and reciting the *surah Taa-haa*. It is not necessary to relate the whole story, as it is lengthy and well known to every Muslim.

It is to say that the Noble Companions رضى الله عنهم got the wealth of the Holy Qur'an by putting in great exertions and making tremendous sacrifices, and that is why they recognised and valued the worth and value of the Divine Book. We do not realize the value of the Holy Qur'an because this inestimable wealth has come to us without any effort on our part. As long as these eyes are open, the world's administration is on foot, and we are alive, our eyes and our minds are fixed on its apparent glamour and temptations, enjoyments and pleasures. The time is not very far away when man will leave this world for the Hereafter through the dark grave, the doorway to the next world. Man will realize the value, esteem, and blessings of the Qur'an then and there. He will know what light what blessing and what bounty each single verse of the Qur'an has for those who esteemed and honoured it.

The reward for reciting the Holy Qur'an.

The Holy Prophet ﷺ is reported to have said in a Hadith: When anyone recites the Holy Qur'an he gets ten virtues for one letter. He ﷺ went on elucidating this Hadith:

I do not say that الم (Alif laam-meem) is one letter; it consists of three letters Alif, Laam and Meem. Thus when a man recites this word thirty virtures will be recorded in his Record of Deeds.

Some men doubt about the benefit of reciting the Holy Qur'an without understanding it. They maintain that it is a prescription of guidance, requiring to be understood and then acted upon. What is the use, they say, of committing it to memory and uttering its words like a parrot? The Holy Prophet ﷺ has stated that the Qur'an is indeed, a prescription of cure for those who recite it and act upon its injunctions by understanding them, but even a person who recites it without understanding it is rewarded, by Allah's mercy, ten virtues for each word as elucidated by the Holy Prophet ﷺ.

The reason for showing apathy to the Holy Qur'an.

Why is it that no desire, interest or attraction is born to reap these virtues and bounties by reciting the Holy Qur'an with or without understanding its meaning, because the virtues and Divine Rewards are not the Legal tender of our present world. It carries no meaning to the worldly men of today to talk of increasing virtues in the Record of Deeds and generous compensation in the Hereafter for doing good turns in this world. Man's heart would feel elated if it was said that ten rupees would be paid for each single word and the recitation of (Alif-lam-meem) would thus earn thirty rupees. People would rush to the recitation of the Holy Qur'an if the recitation was compensated in terms of money. We are not moved at all at the prospects of the reward for good deeds in the Hereafter. People today think in terms of money and not virtues and good deeds. They think that with the increase of money they can purchase more necessaries and luxuries of life, but they cannot purchase a car, nor can

they build a house with these unseen virtues and bounties. It is difficult to convince them that just as the Pounds, Rupees and Dollars are the legal tenders in this world these virtues and good deeds are legal tender of the Hereafter.

The value of the virtues, good deeds and good turns vis-a-vis the current coins will be realized, the moment the eyes are closed, the heart fails to pulsate and the doors to the next world are opened for the departed souls.

Who is a real pauper?

It occurs in a Hadith that the Holy Prophet ﷺ once asked the Noble Companions رضی الله عنهم to tell him ﷺ who was a pauper, and what the word pauper meant. The Noble companions رضی الله عنهم replied: O Prophet ﷺ of Allah, a pauper is one who has no money. A man who has no gold or silver coins is indeed poor. The Holy Prophet ﷺ said that a person who had no worldly wealth was not a real pauper, and asked them: Who is a real pauper? After putting the question he ﷺ himself answered his question, saying: A real pauper is that person whose scale of deeds will be weighty with good deeds when he is presented before Allah on the Day of Judgement. He will have to his credit virtues of prayers, fasting, *Hajj* and *Zakat*, Allah's remembrance, teaching and preaching *Deen* and other services to Islam and to the servants of Allah, etc.

When these good deeds were presented before Allah along with him, it appeared that he had not discharged the rights of Allah's servants due by him. He had beaten someone, abused and backbitten some person, had attacked to kill someone, disgraced some one's honour, deprived a man of his money by fraud. In fact despite all his good deeds, he had hurt his fellow men with his tongue and hands and in many other ways. It was Allah's court of Jus-

tice: Those who had been wronged were commanded to recover their dues from that man. But alas he had no money there to pay off his debt. He therefore, had to pay his creditors with his good deeds which alone will be legal tender in the Hereafter. The reward of his prayers, *Haj, Zakat,* remembrance, teaching and preaching *Deen* was all exhausted yet the claims of some creditors remained unpaid who would press for compensation. Rendered so helpless and destitute, nothing will be left with him to pay his debt to others. As the only remedy the bad deeds of his creditor's will be wiped off their records and debited to the account of this man who had appeared with heaps of good deeds and virtues but it all disappeared in no time.

The Holy Prophet ﷺ told the people how this man was rendered destitute and a pauper not only because all his good deeds were exhausted in payment of his debts to others, but also because the bad deeds of others were added to his account. See how this man had come with a heap of good deeds and is now going with a heap of bad deeds. May Allah save us from such a horrible situation.

The importance of rights of the servants of Allah.

One must be cautious about these rights of the servants of Allah. To usurp the rights of the people whether they are in the form of money, honour or life is a very grievous sin. Other sins are forgiven through repentance, but the sin of usurping the rights of the servants of Allah cannot be forgiven through repentance. Sins like drinking wine, adultery, gambling etc., are forgiven if the sinner repents for them sincerely before Almighty Allah by uttering the words

أَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّأَتُوْبُ إِلَيْهِ

(I seek Allah's pardon from every sin and turn

to Him in repentance).

The Holy Prophet ﷺ is reported to have said in a Hadith:

اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَاذَنْبَ لَـهُ

This means:

A sinner who repents for his sins is like him who has committed no sins.

If one has usurped the rights of anothr man, by taking his money unlawfully, speakig ill of him, backbiting him or hurting his feelings, then these are sins which cannot be forgiven even by repentance, unless the sinner compensates those whom he has wronged or gets the sins committed against them forgiven or the dues outstanding against him waived by the claimants and the creditors.

An example of teasing the people and disturbing their peace is the use of the loudspeakers opened at their full volumes. Sometimes these loudspeakers are used so ruthlessly that not only patients but even healthy person cannot sleep in their beds. This is an example of hurting the feelings of the people. On the Day of Judgement Almighty Allah will question the wrongdoers. What answer will they give to the Lord of the universe?

Who is a Muslim?

The Holy Prophet ﷺ is reported to have said in a Hadith.

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

This means: A muslim is he who does not harm other Muslims through his tongue or hand. In other words, a Muslim does not speak ill of another Muslim nor does he inflict on him any kind of trouble, or cause distress to him in any other way. We think that we are preaching *Deen* but we do not preach it in the right way taught by Is-

lam. A man is not interested in your preaching for some reason but you are thrusting your words into his ears by force through the loudspeaker. There is no justification in the Shari'ah for such misconduct.

Once Hazrat Umar Farooq رضی اللہ عنہ went to the Mosque and saw that a man was preaching *Deen* in the mosque to a gathering in a very loud voice which could be heard out of the mosque. Hazrat Umar Farooq رضی اللہ عنہ asked that preacher to preach as loudly as it was necessary for the listeners present around him. He رضی اللہ عنہ threatened to use his whip on him if his voice exceeded the limit. This warning was given at a time when there was no loudspeaker. Now imagine the noise pollution careated intentionally over the loudspeakers. If Hazrat Umar Farooq رضی اللہ عنہ had lived in our days none of us would have escaped his whip.

The room of Hazrat Ayeshah Siddiqah رضی اللہ عنہا was adjacent to the Prophet's mosque where he ﷺ lies buried. It was Hazrat Ayeshah's routine to take rest there after the Friday prayer. A preacher used to call at that place and preach *Deen* very loudly. Hazrat Ayeshah رضی اللہ عنہا sent words to that preacher asking him to preach as loudly as it was necessary for his listeners. The preacher did not mind Hazrat Ayeshah's advice on the plea that he was only preaching *Deen*. Hazrat Ayeshah رضی اللہ عنہا made a complaint to Hazrat Umar Farooq رضی اللہ عنہ against that preacher and demanded that he should be stopped from his troublesome practice by lowering his voice.

The Prophet's Teachings

The Holy Prophet ﷺ has always taught us the right course of *Deen* (Islam), although we have misunderstood and forgotten his teahings. Look! He is getting up for the *Ta-*

hajjud prayer, but what etiquette does he ﷺ follow while getting up from his ﷺ bedding? It occurs in a Hadith:

قام رويدا وفتح الباب رويدا

He got up quietly and opened the door quietly.

Why so! Lest Ayeshah Siddiqah رضی الله عنها may be disturbed in her sleep - that Ayeshah siddiqah رضی الله عنها who was ready to sacrifice even her life for every command and gesture of her dear husband, the Holy Prophet ﷺ.Notwithstanding that, the Prophet of Allah ﷺ is teaching us that even if we are going to do some act of worship we should never do this in a way that others may be put to inconvenience and be disturbed.

This is the way of discharging the rights of servants of Allah which His Prophet ﷺ has taught us; but what is our behaviour? If we do some good deed, some act of *Deen*, we consider it necessary to show it to the entire world without ever considering that some one is sleeping, ailing seriously or busy with some worship. It never occurs to anyone that he is committing a grievous sin by this misbehaviour and is violating a "human right".

The Honour and Esteem of a Muslim

It is a major sin to cause distress to a Muslim, just like the sin of drinking wine, committing robbery, theft, adultery, etc. It occurs in a Hadith of Ibn Majah that once the Holy Prophet ﷺ was making *Tawaaf* (going round) of the Holy Ka'bah, along with Hazrat Abdullah bin Mas'ood رضی الله عنه. He has narrated: I saw that addressing the Ka'bah, the Holy Prophet ﷺ said: O House of Allah, how great, honourable and sacred you are! After a little pause the Holy Prophet ﷺ again said, addressing the Ka'bah: yet there is something which is more elevated, honourable and

sacred than you! Hazrat Abdullah bin Mas'ood was taken aback at hearing these words and remained thinking what that thing might be. Then the Holy Prophet ﷺ said: It is the life, possessions and honour of a Muslim!

What does this saying of the Holy Prophet ﷺ mean? It means that to kill a Muslim, injure him or otherwise harm him, rob him and defame and dishonour him, are sins equal in grievousness to the sin of demolishing the Ka'bah.

Now think for yourself, what great stress the Holy Prophet ﷺ has laid on the soul, possessions and honour of a Muslim! If some wretched tyrant musters courage to attack and disgrace the Holy Ka'bah, is there any muslim who will not rise at once to punish such a tyrant for his audacity? No, never will a true Muslim put up with one who does the slightest harm or desecrates the Holy Ka'bah in any way.

Yet look! How many Ka'bahs are we demolishing from morning till evening? Today the soul of a Muslim, declared by the Holy Prophet ﷺ to be so sacred, has become cheaper than the soul of a fly, or mosquito. All the diverse ways of troubling and torturing a muslim including his killing are being practised, what a grievous sin it is! That is why the Holy Prophet ﷺ has said that on the Day of Judgement a man will come with a large heap of good deeds but at the end of the accounts-taking he will have no good deeds left to his credit, because his misdeeds and misbehaviour with the servants of Allah will nullify his good deeds.

The reality of the religion of Islam

Today we have conferred the name of *Deen* on some external forms of worship. These are prayers, fasting, payment of *Zakat, Hajj* and *Umrah,* etc. There is no denying that these items are, in their places, great blessings, yet *Deen*

is not confined to them alone. The science of religion which is called *Fiqh* (Islamic Jurisprudence) has been divided into four parts. Only one part deals with worship; the remaing three parts deal with the rights of the people. We have however, excluded totally from *Deen* the topic of the rights of the people which covers the three parts of *Deen*. If we commit some excess towards the servants of Allah by distressing them, injuring or harming them we do not feel that we have committed a sin or have done some unlawful act or have displeased Allah. We forget totally that sins or excesses committed towards the servants of Allah cannot be forgiven by repentance. They can be forgiven only when the people wronged and oppressed forgive the wrongdoers.

Bribery is rampant in our society today. We are causing distress to others, usurping their rights, depriving them of their possession unlawfully -- all these acts relate to the rights of the servants of Allah. Anything that causes pain and distress is a violation of this right. It is a very serious matter to violate these rights of the servants of Allah. May Almighty Allah help us to understand the importance of the rights of the people and discharge them rightly.

This *Deen* -- Islam -- is not the name of a few external and formal rituals. It teaches us everything about our lives, including religion. I was telling you that we do not realize the value of these virtues while we are alive in this world. We believe that all goodness and blessings lie in worldly wealth and resources, eg. a good bank balance, a car and a palacial building. We are concentrating all our thoughts, hopes and energies on worldly temptations in preference to the virtues and rewards of the Hereafter.

An Event full of Admonition

My respected father Hazrat Maulana, Mufti Muhammad Shafi رحمہ اللہ علیہ related to us an incident of his life. Men of God always take some warning from things and events that happen to them. He told us that when he was a small boy he was playing with his brother. In Deoband (India) of father's time the games of our time were not in vogue. Boys enjoyed themselves with very primitive, simple games like making small pieces of reed sticks. They used to roll it down and the boy whose piece of the reed covered the larger distance was the winner and the loser had to give one piece as penalty.

My father said: One day I was playing this game with my brother for which, I had collected many sticks. My brother had also brought with him many sticks. It so happened that this time I lost in the game all the sticks to my brother who was the winner and now he had with him a double number of sticks. At this loss I was so much shocked that I wept bitterly for a long time and I thought that by losing my valueless sticks I had lost all my world.

Today when I recollect that incident and imagine the cause of my weeping, I simply laugh to think how foolish I was that I was so grievously shocked at something which had absolutely no value it was not even worth a feather. Now we think that we have become wise and feel that it is the money, bungalow, property and cars that are worthy of acquisition and retention.

My father continued saying: When we close our eyes, leave this world and appear before Almighty Allah in the Hereafter, we shall come to know that all these valuable and attractive possessions were worthless and valueless like the sticks of reed mentioned above. We shall all realize in the Hereafter that these possessions and treas-

ures do not constitute real wealth. Real wealth is our good deed and righteousness that will take us to Paradise.

The bliss and joy of Paradise and the severe torment of Hell

It occurs in a Hadith that on the Day of Judgment Almighty Allah shall summon a man who had spent his worldly life in distress and difficulties and all sorts of shocks. He will be asked how he spent his life in the world. He shall reply, saying: O Allah! I had a life full of troubles, worries, distresses, wants and shocks that I do not remember to have the faintest glimpse of joy and happiness. Allah will then command His angels to take him to the outskirts of Paradise. The angels will take that man round about Paradise to feel a gust of wind emanating from it. The same question will be put to him again: How did you pass your life in the world. He shall reply saying: O Allah! I lived in the world a life in peace, prosperity and satisfaction that I did not have a single moment of distress. I lived my life surrounded on all sides by joys, comforts and luxuries. Thus a little touch of the breeze of Paradise will be so pleasing and soothing that he will forget all the discomforts and distresses of his worldly life.

Then Allah shall command His angels to produce before Him a man who never faced any distress, worry or shock in his worldly life but passed his lifetime in complete peace and pleasure. He will be questioned! How did you pass your life in the world? He shall reply, saying: O Allah! I passed my life in peace and comfort without any trouble, anxiety or shock. Allah shall ask His angels to take him round the outskirts of Hell. The angels will comply with Allah's command and the man, while going round Hell, will feel slightly the hot wind escaping from Hell.

He will then be asked: Tell me how did you pass your life in the world? He will say: O Allah! I had been facing distress and trouble the whole of my lifetime and I never tasted bliss and happiness. A few moments of his exposure to the hot wind of Hell and its horrible effects will make him totally forget the peace, contentment, joys and pleasures of his entire worldly life. Such are the joys of Paradise and the torments of Hell which shall make man forget how he faced in his worldly life.

Our pitiable condition

As for our state of affairs we are so much bewitched by the temptations of this world that all our thoughts, movements and efforts are concentrated on the acquisition of the transitory luxuries and riches of this world to the total neglet of our eternal life of the Hereafter:

All men of the world are unanimous on one Issue

There is no subject in this world on which the entire world is unanimous except one. There is some difference of apinion wide or narrow on every issue. There is, however, one phenomenon on which all are unanimous and that is Death. This is a phenomenon on which there is no difference of opinion. Every one in this world feels sure that sooner or later he has to die. Despotic infidels, tyrants atheists, enemies of God and religion take for granted this undisputed truth that death must overtake everyone. He also believes that all are ignorant of the hour of death. He also feels that at the most one will live 100 to 150 years, then he must breath his last to go to the other world.

An Event that contains a lesson

There is a very interesting, wonderful and instructive event. All should take lesson from it. Hazrat Umar Farooq رضی اللہ عنہ was once on a journey. During that journey he felt hungry. In those days there were no hotels or restaurants where one could go to take food. Hazrat Umar Farooq رضی اللہ عنہ looked for some village where he could get something to eat, but there was none. By chance he found a herd of goats grazing there. He approached the herdsman and asked him for some milk on payment. The herdsman replied, saying: My dear Sir, I must have entertained you with milk but these goats do not belong to me. I am only a keeper engaged to look after them. I am not authorised to give milk to anyone until my master permits me to do so. It was also the habit of Hazrat Umar Farooq رضی اللہ عنہ to test the people. He رضی اللہ عنہ said to the herdsman. I want to tell you something in your own interest. Sell one of these goats to me and I shall pay you the price just now. Our interest lies in this that I shall satisfy my hunger with its milk and if necessary, I may slaughter it for its meat and you shall get its price. When the master asks you about the goat you may tell him that the wolf killed and ate it and this excuse is quite plausible, as the master would not worry to make an investigation. You may retain the money for your personal use. Thus both of us shall be benefited.

Hearing this the herdsman spontaneously uttered these words: O Prince, but where is Allah? O prince, you want me to tell a lie to the master that a wolf has eaten one of the goats. But then where is Allah? My master and creator is indeed watching me. The Master of the owner of these goats is watching me. I can convince the owner but how shall I convince Allah, the Master of all masters.

Hazrat Umar Farooq رضی اللہ عنہ said: As long as men like

you are found in this *Ummah* no calamity can befall it. Peace will pervade the world as long as there are men who realize that they will have to account for their deeds to Almighty Allah. The moment this feeling of accountability disappears from among them, man will cease to be man and degenerate into wolves, as we see him now.

Man is no longer man. He has gone down to the level of beasts, always trying to flay his own fellow men and suck the blood of others -- all these beastly acts only to reap some trifling benefit of this world.

Anxiety for the Eternal life of the Hereafter

The Holy Prophet ﷺ fostered the idea among the *Ummah,* that the duration of the worldly life is not known to anyone and everyone is bound to render accounts to Allah. People should, therefore, prepare themselves for the Hereafter, which represents an eternal life into which man is destined to enter soon. The legal tender of this future eternal life is not the coins and money of this world, whatever its quantity and value, Millions, Billions a Milliards. All this wealth will have to be left in this transitory world. If there is anything of this world which will pass on to the next world, it is the good deeds.

The Holy Prophet ﷺ is reported to have said in a Hadith: When a dead body is taken to the graveyard, three things accompany it -(1) its kinsmen who got to see the body off, (ii) its possession, e.g. its shroud in which the body is wrapped up and the cot on which the body is carried to the graveyard and (iii) its' deeds. The first two, i.e. its kinsmen and the possessions come back from the side of the grave. Only the man's deeds, whether good or bad are left that go with the body to the next world,.

Thus, the legal tender of that world is not the wealth of this world but it is the good deeds the man did in this world

during his lifetime. The greatest wealth which Almighty Allah has bestowed upon us is the Holy Qur'an. This is a panacea for this Ummah. It is a great virtue and cause of reward for man to read and understand it and to act upon its injunctions and to convey its teachings and commands to others.

The Method of valuing the Holy Qur'an

The Holy Prophet ﷺ is reported to have said: I am leaving behind for you something so valuable that if you hold fast to it you will not go astray and that is the Book of Allah, the Holy Qur'an. The least which we are required to ensure is that no child of a Muslim should remain ignorant of the Holy Qur'an. No child should be engaged in any work unless he has learned the recitation of the Qur'an correctly.

There was a time when in the morning sounds of recitation of the Holy Qur'an used to come out of the villages and townships. Now our ears are deprived of hearing this ravishing sound. You can hear all sorts of film-songs and various disgusting music, but not the soul-lifting and life-giving sounds of the recitation of the Holy Qur'an.

The duties of Muslims towards *Deeni* schools

These *Deeni* schools have been opened to create in the members of the *Ummah* a sense of religion and to make them religious-minded, so that they may turn towards the Holy Qur'an and take care to grasp and convey the words, meanings and their importance to others. It is a great mercy of Allah and His bounty that this school is running in your area. May Allah develop it externally and internally and in all aspects. The Managers of the school have told us that their institution is dedicated to the service of *Deen*. All Muslims should, therefore, cooperate with them. These people have dedicated their lives to the service of Islam. They de-

serve to be relieved from the disgrace of holding out their hands before the people to collect donations.

I am of the opinion that it is more important to collect donations from the Muslims for the sake of Muslim children to teach them the Holy Qur'an. It has now become a common practice to engage children in learning worldly subjects and doing other work, depriving them of the learning of Allah's Book - the Qur'an. This is deplorable. This practice must stop.

Child Education

Teach your children during their early childhood the Holy Qur'an and enlighten their pure hearts with its light. Thereafter engage them in any form of education, training or work. The blessings of the Holy Qur'an will always assist them in their later life. The seed of the Qur'an sown in their hearts in the tender age will always keep the candle of Eeman burning in their hearts, in whatever condition and profession they may be.

Instead of teaching your children the sacred words of الحمد لله، سبحان الله ، بسم الله etc, if you teach them in the very beginning the words, "C-A-T cat, B-A-T. Bat" you impress upon their impressionable minds these useless words. If you stop the blessings and light of the Qur'an from entering their minds. How can the light of *Eeman* enter into their minds? How will they vlaue Islam and think of the Hereafter? without the teaching of the Holy Qur'an? Without proper religious education we shall be producing the same worldly men whom we see wandering around us every day. This group does not care at all for the truth that one day they will have to appear before Almighty Allah. Devoid of spiritual light they are busy day and night in perpetrating wrongs on others and robbing their wealth.

I, therefore, appeal to all of you not to engage your children in any work unless you have taught them the Holy Qur'an. The purpose of today's meeting will be achieved if while getting up from here we firmly resolve that we shall not engage our children in any work, unless we have taught them the Holy Qur'an. If we do not take lessons from the speeches delivered in these meetings, then we are simply wasting our precious time:

نشستند و گفتند و بر خاستند

They sat, talked and dispersed without doing anything useful.

What we heard with one ear we let it go out from the other ear. If we disperse from this gathering with the resolution that we shall teach our children the Holy Qur'an and will divert the attention of our friends, acquaintances and relatives towards this pressing need, then our attendance here will be fruitful, indeed. May Almighty Allah help us in pondering over and acting upon what we have said and heard in this gathering May Allah develop this school into a *Jami'ah* and radiate its light and blessings far and wide. *Aameen.*

وَ آخِرُ دعوانا ان الحمد لله رب العلمين

Series : 19

THE DISEASES OF THE HEART & THE NEED FOR A SPIRITUAL PHYSICIAN

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Jame'Masjid Baitul Mukarram
Gulshan-e-Iqbal,
Karachi.

Date : Friday 18th December, 1991
After 'Asr Prayers.

Just as the humanbody suffers from various diseases, like fever, stomach-ache, constipation, dysentery, or some trouble in the waist, in the same way the human spirit, too, suffers from diseases. These disease are:
Pride jealousy, malice, and ingratitude. These are spiritual diseases. It is compulsory to treat and cure them. To leave them without treatment is forbidden (*Haram*).

THE DISEASES OF THE HEART & THE NEED FOR A SPIRITUAL PHYSICIAN

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرو انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهدان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

قال النبي صلى الله عليه وسلم:

الا ان فى الجسد مضغة اذا صلحت صلح الجسد كله واذا فسدت

فسد الجسد كله ألا وهي القلب (اتحاف السادة المتقين ض ٣ص١٥٣)

All praise is for Allah. We praise Him and seek His help and His forgiveness. We believe in Him and rely on Him. We seek refuge with Him from the evil of our selves and the vices of our deeds. There is none to let him go astray whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah the one Who has no partner. I bear witness that our sire, our authority, our intercessor and our master, Muhammad ﷺ is His servant and His Messenger. May Allah Almighty have mercy on him, on his household, his Companions and bless them and salute them in great abundance.(Athaafus-saadatil-muttaqeen vol. 3. p. 153)

The Importance of Character

To reform character and shape it in conformity with the commands of Allah is as important and necessary as the performance of worship. If we look into the matter a bit more closely we shall see that no orders relating to worship, dealings and living can be obeyed properly unless the character is refined and polished. If the character is not good, sometimes worship like prayers and fasting go waste, rather they turn into an scourge. That is why the ameliorating character and moulding it on the pattern of the pleasure of Allah and His Prophet ﷺ form the foundation of man's practical life. It is not possible to raise a building without a foundation.

What is Character

The character of which I am talking is quite different from what it is commonly understood by the people.

What is character, as the common public understands it? It is to meet someone with a smile, to speak to him pleasantly and politely to show that the man is gifted with high morals and has an amicable conduct and character. However, the character of which I am talking and the character which our *Deen* demands of us is more comprehensive. It is not that one behaves with the people cordially and pleasantly. Although this is also a part of the Islamic character, yet this is not true character. The real character is an attribute of man's inner self, his heart and his soul. Many kinds of emotions, thoughts and desires are born and bred in man's inner self. These represent character. Stress has been laid on their improvement and betterment.

The Importance of the soul

If we want to understand the details of this aspect of the issue, we must first understand 'man'. What does man mean? Man is the name of a combination of body and soul. Man is not the name of the body. Man is the name of that body which has a soul in it. Look at a dead body. The dead body has all the limbs and forms of a man, it has a tongue, a nose, eyes ears, hands and feet, etc, yet it is deprived of the soul / spirit. When a man is deprived of his soul, he ceases to be a man; he is only a lifeless corpse, like dust, stone and metals.

Bury it promptly

While a man has his soul in his body, i.e., while he is alive, he is dear to his friends and relatives; he possesses landed property, looks after his family, loves his society and is loved by them. In fact, he was active and energetic. Yet what happens when he breathes his last? He is motionless, devoid of all his activities and possessions. He is now a corpse which every body is trying to bury as soon as pos-

sible. None will agree to retain and look after this dead bundle of meat and bones for long. In an emergency the body may be retained in cold-storage at the most for a weak. Those very persons who loved him in his life and respected him are now anxious to deposit the body into the grave without losing any time.

It is related that a man fell into deep coma and thinking him to be dead, the people buried him. By chance the state of coma came to an end and the man somehow managed to get out of the grave and went to his house. When his near and dear ones saw him, they thought that it was not the man, but his ghost was standing before them. They were awfully frightened. They, therefore, killed him. Thus the man who had not died earlier died now at the hands of his own men.

What is this drastic change that the entire body of the deceased is there in his own house, but no body is now ready to let him remain there. The change is due to the soul of the man which has left the body and the man is now a corpse. So, the body without its soul has ceased to be the man once it was and has now become a waste matter to be buried.

The Diseases of the soul

The human body passes through different stages of health and sickness. Sometimes it is quite healthy, radiant with beauty and energy and at times it is sick, weak, unsightly and shrivelled. In the same way the human soul also passes through the stages of health and sickness. Sometimes it is strong; at other times weak. It faces stages of goodness and evils. Just as the human body suffers from various diseases which are well known to all, in the same way the human soul contacts and suffers from various diseases like pride, jealousy, malice, ingratitude, etc.

The Beauty of the soul

Just as the human body has attributes of beauty like a glowing attractive face, a handsome, healthy body, beautiful piercing eyes, in the same way the soul, too, has its attributes of beauty like modesty, patience, gratitude, sincerity and open mindedness, truthfulness and leniency, etc. These attributes make the soul beautiful.

Physical forms of worship

Almighty Allah has commanded us to discharge many duties, including worship. Some of these relate to our body, e.g., prayers in which the body takes different postures like standing, kneeling, prostrating and sitting. These are all bodily movements that occur while performing a physical item of worship. The fasting, the payment of *zakat* (compulsory tax), the *Hajj* are performed with the body and are also physical forms of worship.

Modesty is an action of the heart

Just like these physical forms of worship, Allah has prescribed for us many inner and spiritual forms of worship, e.g. abiding by the rules of modesty and humbleness in our dealings. This attribute of modesty is not a physical act; it is a spiritual act which belongs to the heart. Allah has commanded us to cultivate this quality in our hearts.

Many ignorant persons misunderstand the meaning of 'modesty' and think that to entertain a guest with due generosity and respect is modesty. Those who are educated also think that modesty means behaving with others with due humbleness. With the necks slightly bent down along with the breast. A man who deals with his fellow-men in this way is generally called (modest), yet this is not quite true.

Note it carefully that (modesty) has nothing to do

with the body. It is related to the soul and the heart. A man should wholeheartedly believe that he is only a helpless, humble creature of Allah. When this thought takes root in a man's heart and soul he is or modest and Allah has commanded us to cultivate in us this attribute.

Ikhlas (sincerity) is a particular state of the heart

Almighty Allah has commanded us to cultivate in our lives the quality of sincerity. This means that there should be sincerity in all our acts and activities, in our worship and all that we do should be for the pleasure of Allah and in compliance with His injunctions. *Ikhlas* (sincerety) is not attained by a word of the mouth or some act of the body. It is a particular state of the heart and a quality of man's inner self and Allah has commanded us to attain this quality as well.

Gratitude is an act of the Heart

Almighty Allah has commanded us to cultivate the attribute of gratitude or thankfulness. When Allah bestows upon us anything, we should thank Him: This, too, is more an act of the heart than that of the tongue. The more we show gratitude to Allah, the stronger shall become our souls.

The Reality of patience

Allah has also commanded us to be patient when something unpleasant happens to us. We have been taught to believe that everything good or bad that happens to us is due to Allah's will and pleasure and His ordinance. However, unpleasant an event may be, it should be borne with patience, because in it lies Allah's dispensation. Who knows, it may ultimately turn beneficial to us.

It is an obligatory Duty (*Farz*) to attain inner *Ikhlas* (sincerity)

Many duties and responsiblities which Allah has imposed on us belong to our soul and inner self. You must note very carefully that it is an obligatory duty, just, as prayers, to show and maintain patience when a situation calls for patience. To practise patience, gratitude, sincerity, etc., where each is called for and indicated is an obligatory duty, jsut like praying, fasting, *zakah*. These are all obligations which Allah has prescribed for us.

It is forbidden (*Haram*) to leave inner diseases neglected

Many visible and bodily acts have been declared to be sins. These are lies, backbiting, bribery, usury, drinking wine, robbery, etc. which are committed with one or another limb of our bodies Allah has likewise declared many inner acts to be sins. Examples of these sins are pride, jealousy, malice, etc. They are sins like lies, backbiting, bribery, drinking wine, eating pork, lewdness, etc.

In short, Allah has issued some commands which apply to man's heart and his inner soul. Allah, has commanded man to cultivate certain attributes and qualities of the heart and to refrain from certain vices and evils only then a man will be regarded to be of a good moral and inner character. Character is the name of these inner states and qualities of the soul, to which a referance has been made in the foregoing paragraphs. Good moral character which man has been commanded to cultivate in him is called (good moral habits and character). Similarly bad moral character which man has been commanded to shun is called رذیله (bad moral habits and character).

You must have understood by now that it is not the

meaning of good character that people should behave with one another with smiles playing on their faces and with cordiality. Although they emanate from good moral character yet they are not true moral character. Such traits of nice behaviour may, indeed, be seen in man when he succeeds in reforming his moral character. The reality of moral character lies in the amelioration of man's inner rectitude and integrity, by cultivating in the soul nice manners and eradicating from it bad manners.

The Reality of Anger

What is the method of reforming character? An example is quoted here which provides an answer to this question. Anger is an attribute of the inner soul of man. It takes its birth in man's heart and finds its expression in the acts of the hands and the feet and sometime through the tongue. During a fit of anger the face becomes red, the nerves are strained and the tongue goes out of control, and the person starts using abusive language, resulting in violance. These are the visible outcome of anger but real anger is born in man's heart and this is the root-cause of many inner evils and vices, and gives rise to many sins and inner ailments.

Absence of Anger, too, is a Disease

It is also a disease if a man does not feel angry in any circumstance even when the worst wrongs are being committed before his eyes and he remains unaffected. Allah has created anger in man, so that he may defend his life, honour, property and above all his faith. If a murderer is standing, pistol in hand, to shoot his victim and the victim remains calm, unaffected by the crisis of the situation, then he is suffering from a disease. If a man does not at all feel offended and excited with anger on occasions, which

call for the expression and use of anger, he is a patient devoid of normal human feelings. The expression and use of anger are virtues on their right occasions.

Moderation is needed during Anger

It is also a disease if the faculty of anger exceeds its limits. It is quite right that a man feels angry to defend himself against the attrocities of his enemies. If the opponent deserved only one stroke but the defender is striking him hard mercilessly, this is going beyond the limits which is a sin. Thus, to exceed the limits of anger or to feel no anger at all is an inner disease. Man should be careful to maintain normal limits of anger on either side. If anger overpowers a man although there is no occasion for anger, the man concerned should suppress this anger with effort.

Anger and Hazrat Ali رضی اللہ عنہ

It is a well known event that happened with Hazrat Ali رضی اللہ عنہ that a jew spoke some abusive words about the Holy Prophet ﷺ. How could Hazrat Ali رضی اللہ عنہ put up with such a situation? He at once got the Jew down and sat on his chest. When the Jew found himself totally helpless, he spat on the face of Hazrat Ali رضی اللہ عنہ. Hazrat Ali رضی اللہ عنہ stood up releasing the Jew. When asked about this strange behaviour Hazrat Ali رضی اللہ عنہ explained the reason saying:

First I had punished him because he had been insolent to the Holy Prophet ﷺ. At that time my anger was not for my self; it was to defend the honour of the Holy Prophet ﷺ. That is why I sat on his chest to punish him. When he spat on me, anger arose in my heart for my own self inciting me to take revenge from the Jew for my own self. Then it occurred to me that to take revenge for my own self is not good.

It is the *Sunnah* of the Holy Prophet ﷺ that he ﷺ

never took revenge from anyone for his own self. I, therefore, stood up and let him go.

This event illustrates moderation in anger. On the first occasion anger was justified so anger arose rightly and was rightly expressed. On the second occasion it was not justified, so no action was taken in response to it.

The need for limit in moderation

It is a characteristic of all morals of man's inner soul that they are not bad in themselves, as long as they remain within the prescribed limits. They become bad and a disease only when they exceed the limits. The reform of the self means that these morals are kept confined within the proper limits. They should neither be more nor less.

The Importance of the Heart

The Holy Prophet ﷺ is reported to have said in a Hadith:

الا ان فی الجسد مضغة اذا صلحت صلح الجسد كله واذا فسدت
فسد الجسد كله الا وهی القلب (اتحاف ض ۳ ص ۱۰۳)

(Athaf. Vol. 3, p-103)

Note it well that there is in man's body a lump of flesh; if it is good, the whole body is good and if it becomes bad, the whole body becomes bad, and that is the heart. By heart is not meant the lump of flesh which is visible to our eyes. If the heart is cut open, we shall not see in it the spiritual diseases like pride, jealousy, malice etc. If you go to a Doctor after check up he will tell you its physical diseases concerning its pulpitation, arteries, circulation of blood. This check-up is carried out with the help of fine instruments and presents only a chart of apparent working of the heart:

These unseen Diseases

The human heart has some characteristics and peculiarities which are invisible and cannot be seen with our eyes. Those unseen characteristics and peculiarities are the presence or absence of these inner diseases, i.e. pride, jealousy, ingratitude, want of patience, etc. These diseases cannot be checked up and detected by a heart specialist. No machine has been invented to detect these inner, spiritual diseases of the human heart as yet.

The Doctors of the Heart are the Pious Sufis (Mystics)

There is another class of Doctors who can check and detect these inner diseases of the heart and treat them. These Doctors are the respected Sufis. They are masters of the science of ethics and morality. This is a specialised branch of knowledge which is learnt and practised in the same way as the usual medical sciences are taught, learnt and practised in the medical colleges.

You may have experienced that some physical diseases are felt by the patient himself, like fever, pain in the body, etc. If the patient is himself not able to find out the name of the disease he will visit a Doctor who will diagnose the disease and prescribe for him some medicines.

The matter with the inner diseases is quite different. Most often the patient does not feel that he is a patient of an inner disease like pride or Jealousy. So far, no machine has been invented to detect these inner diseases. It is, therefore, indispensable that to find out the inner diseases the patient should consult some spiritual physician for treatment.

Modesty or show of Modesty

By now you must have understood the meaning of modesty which is that a man should regard himself to be worth nothing, of no consequence. This quality is commonly called "humbleness". Hazrat Maulana Ashraf Ali Thanwi رحمه الله عليه has said that some people declare that they are worthless, without any substance, ignorant, sinful, unfit and undeserving. Thus, by using these words they apparently claim to be modest.

This behaviour appears to spring from modesty and the person concerned also seems to be modest, yet it is far from the truth. Such a man is a patient of two inner diseases. Pride and show of modesty. He is not sincere in claiming that he is worthless, ignorant and sinful, but he is making these claims simply that the people should regard him to be a modest person.

The method of testing the modesty of a person

The respected saint has said that the method of testing the modesty of such a man is that some one should say to him that he is a very worthless ignorant and sinful person and then see how he reacts. Will he be thankful to you that you have informed him of his weaknesses? No, he will take it very ill and may fall out with you for having insulted him.

This shows that he was calling himself worthless, ignorant, sinful, etc. with his tongue only outwardly and not from the core of his heart. He thought that when he declared himself to be worthless, ignorant and sinful, the addressee would contradict this by saying: No sir, you are very able and learned, you are simply showing your modesty. The truth is that his heart is filled with pride, arrogance and ostentation, although he is trying to show that he is a very modest person.

Now think who can ascertain that a person is claiming some attribute only outwardly or from the bottom of his heart, or that he is suffering from an unseen spiritual disease? Only that physician can diagnose the inner disease who is an specialist of hidden diseases. It is, therefore, necessary that a person desirous of knowing his spiritual diseases must consult an specialist in that line of treatment and that specialist is the spiritual guide or the Peer.

To straighten the shoes of others

A gentleman used to attend the meetings of my respected father, Hazrat Mufti Muhammad Shafi رحمة الله عليه. One day my father saw that he was straightening the shoes of the visitors of his own sweet will. He had made this his regular routine to straighten the shoes of the visitors and then sit in the meetings. When my father saw him doing this he stopped him from this. This man thought that he was suffering from the disease of pride and to cure the disease he himself began to straighten the shoes of the visitors as a remedy for the disease of Pride. My father told us that instead of gaining he would be losing something by following that practice.

Then he told us that there was some difference between pride and conceit. By straightening the shoes of men he would feel that he reached the peak of modesty and this would create in his mind self complacency. Thus my father stopped him from that practice and prescribed for him some other remedy.

Look here! A man is straightening the shoes of others and thinks that he has become modest, but the specialist in the field of inner diseases knew that the man was really a victim of pride and conceit by his act. The inner diseases of the self are so intricate that the patient himself cannot realize

them, unless he consults a specialist. It is the specialist who can say whether a man's behaviour lies within the permissible limits or has exceeded them to become harmful.

What is "*Tasaw-wuf* (Mysticism)?

The usual practice today is that a man visits a *Peer* (spiritual guide), puts his hand under the *Peer's* hand,swears fidelity and becomes a *mureed* (disciple) of the *Peer*. The *Peer* teaches the disciples some sacred words and asks the latter to rehearse them every morning and evening. This practice has been given the name of *Tasaw-wuf*. There is no place in so-called *Tasaw-wuf* for the thought of improving the character, acquiring the superior degrees of character and giving up the undesirable and bad habits and conduct. What is more, sometimes these rehearsals aggravate the inner diseases instead of curing them!

The Reality of *Wazaa-if* (Rehearsal of sacred names) and *Ma'-moolat* (Routine rituals)

The *Wazaa-if*, rehearsals and daily routines may be compared to tonics. If a patient takes some tonic during his sickness, sometimes it so, happens that the tonic, instead of strengthening the patient, strengthens the disease. A disciple suffering from the inner disease of pride malice, anger etc., is busy day and night with rehearsals (*Wazaa-if*). Instead of bringing cure this may aggravate the diseases. In the syllabus of true *Tasaw-wuf* it has been prescribed that these wazaa-if should be rehearsed under the guidance of some experienced Sheikh (Peer or Guide), because the Sheikh understands the capacity of his *Mureed* and the quantity of the exercise which the *Mureed* can tolerate and from which he can receive benefit. From time to time the Sheikh changes the doses and the prescription.

It is said that Hazrat Maulana Ashraf Ali Thanwi Sahib رحمة الله عليه stopped some of his disciples from these rehearsals, realising that they were harming the disciples.

The Real Objective of *Mujahadat* (spiritual exertions)

As already mentioned, today the entire emphasis is being laid in *Tasaw-wuf* on teaching the disciples some daily routines of *Zikr* (rehearsals) and prescribing for them a programme of such rehearsals for day and night, without any attention to the inner diseases of the disciples. It was the practice followed in *Tasaw-wuf* in the olden days that first of all attention was paid to the reform of character and conduct. For this the disciples were subjected to severe *Mujahadat* (exertions) and drills. Amelioration of character was then achieved and only then did man attain some worth and ability.

An account of the Grandson of Sheikh Abdul Quddoos Gangohi رحمة الله عليه

Hazrat Sheikh Abdul Quddoos Gangohi رحمة الله عليه was a very eminent *Wali* (Saint) among the saints of Gangoh (India). His spiritual linkage is very high among the links of our pious saints. He had a grandson who did not care to receive any spiritual training and status from his saintly grandfather, although a large number of people received spiritual uplift and rank from the saint while he was alive. The grandson seriously and regretfully realised his loss and began to think how to make it good. He decided to visit for this purpose some of those who had received spiritual training at the hands of his grandfather. He came to know that one such grand saint was living at Balkh. What an irony of fate! He had to go to such a distant place to re-

ceive something which was easily available in his own house during his grandfather's lifetime. As the desire was genuine he decided to undertake the dangerous and arduous journey to Balkh.

Reception given to the Sheikh's grandson

When the Sheikh of Bulkh came to know that the grandson of his own Sheikh of Gangoh was coming, he gave a very rousing reception to his guest at the entrance of the city. He lodged him at his house with great honour and entertained him with best kinds of food and comfortable bedding and what not.

Kindle the Fire of the *Hammam* (Hot-bath)

After enjoying that kingly entertainment for a few days the grandson informed the Sheikh of the object of his visit. After praising the Sheikh's kindness and entertainment he told him that he desired to get some portion of the spiritual wealth which the Sheikh had acquired from his grandfather. The Sheikh told the grandson that in that case all the honour, the comforts and luxuries of lodging and fooding would be withdrawn and he would have to undergo a very hard and rough life. When the grandson accepted this condition, he was ordered to sit near the Hot bath attached to the mosque and feed fuel to the fire burning under it to keep the ablution water warm for the *Namazis*. That was all the grandson was ordered to do. There was no *Baiyat* (Pledge-taking), no routines of rehearsals and remembrance, nothing of the sort. As regards the place of sleeping, he was advised to sleep by the side of the Hot-bath. Look at the wide difference. On his arrival the grandson was received and entertained like a prince. Later on he was ordered to look after the fire of the Hot-bath and pass the night sitting

and sleeping on the bare ground by the side of the bath.

The Training is not yet complete

The grandson passed some days feeding the fire of the bath with fire-wood. One day the Sheikh asked the sweeper-woman to pass by the grandson with the basket of garbage, so that he could smell the foul odour of the garbage. The woman obeyed the Sheikh's order. When she passed by the grandson with the basket of filth and he smelt the nauseating odour he felt highly offended. After all he hailed from a rich family. He, therefore, scolded the women thus: Are you so audacious that you are passing by me with this basket of filth. Alas, if it had been the town of Gangoh. I would have taught you a lesson.

When the Sheikh asked the woman about the matter she related to him how the man felt offended and said that if it had been Gangoh he would have punished her severely for her action. The Sheikh said: Oh he is not yet ripe!

After a few days the Sheikh asked the sweeper woman not only to pass closely by the grandson with her basket but also let the basket touch his body, and see how he reacted. The woman followed the Sheikhs instruction. When the Sheikh inquired from her of his reaction, she told him that the grandson looked at her with an angry look but did not say anything with his tongue. The Sheikh said: Praise to Allah, he is improving.

The Idol of the Heart has now been smashed

After a few days the Sheikh again ordered the sweeper-woman to pass by the grandson with her basket of garbage in such a way that some portion of the filth should fall on the body of the man. She did as desired by the Sheikh. In so doing not only did some filth fall on his

body but she also fell down there. When the Sheikh asked her about his reaction, the woman told him that forgetting the condition of his own clothes he asked her if she was hurt. On this the Sheikh exclaimed: Praise to Allah, the idol of the heart has now been smashed.

Do not let the chain slip off your hands

After this the duty was changed. The grandson was relieved from his duty at the Hot-bath and was ordered to accompany the Sheikh on his hunting expeditions holding the chain of his hunting dogs. This meant a promotion that now he had to remain with the Sheikh from time to time. Whenever the dogs chased some animal this man was dragged after them as he held the chain in his hand. Sometimes he was badly bruised.

The spiritual wealth was entrusted to him

One night this Sheikh of Bulkh saw in a dream his own Sheikh Hazrat Abdul Quddus Gangohi رحمة الله عليه who said to this Sheikh: O Man! I did not impose on you such hardship which you have imposed on this boy. After this admonition the Sheikh called for the grandson, embraced him and told him that he had entrusted to him the spiritual wealth which he had received at the hands of his grandfather in Gangoh.

The Real object of Reform

What I mean to say is that the real duty of the pious Sufis (Guides) is to diagnose and cure the inner diseases. The teaching of *Wazaaif*, remembrance and routine rehearsals are only helping devices and not the main object. Resort is taken to these practices to help cure the inner diseases of pride, jealousy, malice, arrogance, etc. and to

eradicate them totally from the heart. The object is to wipe these vices off the heart and implant in their place, Allah's fear, hope of mercy, reliance on Allah, perseverance in Deen, modesty and sincerity, etc.

Why is the reform of the soul necessary

People think that *Tasaw-wuf* is something different from the *Shari'ah* (the Islamic code of Law). This is not so *Tasaw-wuf* is a part of this *Shari'ah*. *Shari'ah* may be defined as a collection of all the injunctions concerning the external acts and deeds of man. As regards *Tasaw-wuf* it is a collection of injunctions relating to the inner and spiritual acts and deeds of man. The importance of the reform of man's inner soul lies in the fact that if this is not in order the external acts and deeds of man are also adversely affected. Take *Ikhlas* (sincerity) as an example. This is an inner attribute of man. If this is not inculcated in a man's heart in its proper degree and level, his external acts like prayer and fasting will be of no value as the man doing them without sincerity is doing them only for show. These acts and deeds are quite sound to see but they are devoid of the spirit of sincerity and are, therefore, worthless, rather they are sin. There is a Hadith to this effect:

من صلى يرائى فقد اشرك بالله (مشكوة شريف)

This means:

He who prays only to show his prayer to the people, then he is committing the sin of Shirk.

(Mishkat....... Hadith no: 5331)

It is as if, he has appointed a partner to Allah in his prayer and this is a major sin which Allah will not forgive without sincere repentance. Thus, the purity of the inner acts of man and the purity of his external acts go together.

Seek for you a spiritual physician

As man cannot cure his inner diseases himself he must search for a spiritual physician whom you may call a Peer, a Sheikh or a Teacher as you like. He is qualified to treat the inner diseases of man. A man can never prosper externally, nor internally without the care and treatment of such a physician. Man must, therefore, be on the look out for such a Sheikh or Guide.

What I have said in the foregoing pages is only an introduction to what I am going to discuss, item by item concerning the efforts one must put in to ameliorate one's moral character and to save oneself from bad character.

May Almighty Allah help us in understanding and acting upon the relevant injunctions and advice on this important subject. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

Series 20

DO NOT LOVE THE WORLD

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Jame'Masjid Baitul Mukarram
Gulshan-e-Iqbal,
Karachi.

Date : Friday 19th October, 1992
After 'Asr Prayers.

> You need not be afraid of anything as long as the wealth and riches of the world are lying scattered around you, because these resources will keep the boat of your life floating. However the day when these resources gather together and get into the boat of your heart, they will drown you.

DO NOT LOVE THE WORLD

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرو انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله، صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

فاوعوذ بالله من الشيطان الرجيم، بسم الله الرحمٰن الرحيم

يٰـاَيُّهاَ النَّاسُ اِنَّ وَعْدَ اللهِ حَقٌّ فَلاَ تَغُرَّنَّـكُمُ الْحَيٰوةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللهِ الْغَرُوْرُ (سورة الفاطر: ٥)

All praise is for Allah. We praise Him and seek His help and His forgiveness.We believe in Him and rely on Him. We seek refuge with Him from the evils of our selves and from the vices of our deeds. There is no one to misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. We bear witness that there is no God but Allah alone and that He has no partner. We also bear witness that our sire, our authority, our Prophet and our master, Muhammad ﷺ is His servant and His Messenger. May Allah have mercy on him, on his household and on his Companions and bless them and salute them all in great abundance.

O people! The Promise of Allah is true. So let not the life of the world beguile you, nor let the Chief Deceiver deceive you with regard to Allah. (35:5)

The comforts of the world depend on *Deen* (Faith)

It is binding on every Muslim that he should acquire an excellent inner moral character. Without this neither can he ameliorate his *Deen* (Faith), nor his worldly life. This is because in reality the betterment of the worldly life, too, depends on the betterment of *Deen*. It is the Devil's deception to think that one can lead a fully contented and comfortable life without *Deen*. It must be noted that it is one thing to possess the resources and comforts of the world and quite another thing to have a care free, contented and peaceful life in this world. You may amass great wealth in the form of gold,

silver and precious stones, cars and factories even without *Deen*, but you can never acquire without *Deen* what is called peace of the heart. That is why the pious men, who have totally devoted themselves to the cause of *Deen*, are those fortunate men who enjoy this blessing of the peace of the heart. It is possible neither to ameliorate *Deen*, nor the worldly life, without the amelioration of the moral character. Two of these aspects of the moral character, viz. (i) Fear and (ii) Hope were discussed earlier. May Allah grant us understanding of these, by His mercy.

The Reality of *Zuhd* (Asceticism)

Today I am going to speak on the subject of a basic aspect of character which is called "*Zuhd*" (Devotion). You might have heard people saying: That man is a great "*Zahid* and *'Abid* (devotee and worshipper). *Zahid* is one who possesses the quality of "*Zuhd*" and "*Zuhd*" is a sort of inner character with which every Muslim must be equipped. '*Zuhd*' is the quality of being disinterested in, and having no love for the world. This is the attribute of one whose heart is not entangled in the temptations of the world, so that one is not always thinking of the world and its affairs and hankering after its gains.

The Love of the world is the root of all sins

It is necessary for every Muslim to acquire the quality of "*Zuhd*", because if the heart is occupied with the love of the world, the love of Allah cannot find access to the heart. If the heart is devoid of Allah's love it goes astray in other undesirable directions. The Holy Prophet ﷺ is reported to have said in a Hadith:

حب الدنيا رأس كل خطيئة (كنز العمال : حديث نمبر ٦١١٤)

The love of the world is the root-cause of

every sin and evil. (Kunzul Amaal Hadith No: 6114)

If man analyses carefully the cause of the crimes that are being committed in the world everyday, he will find that the love of the world is at their bottom. A thief commits theft, because he loves the world. A man commits adultery, because he loves worldly pleasures. A drunkard drinks wine, because he is fond of the worldly enjoyments. Take any sin, you will find that the love of the world is involved in it in one way or another. When the heart is fully occupied, with the love of the world how can it receive and contain the love of Allah?

I would make Abu Bakr my beloved

Allah has so constituted the heart that it can contain the real love of only one. In this life a man has working relations with many, yet he can cherish the real love of only one being. That is why the Holy Prophet ﷺ said about Hazrat Abu Bakr Siddiq رضی اللہ عنہ:

لو كنت متخذاً خليلاً لتخذت ابا بكر خليلاً (صحیح بخاری، کتاب الصلاۃ باب الخوخة والممر فی المسجد، حدیث نمبر ٤٦٦)

(Sahih Bukhari ..... Hadith no: 466)

If I were to make anyone my friend I would befriend Abu Bakr رضی اللہ عنہ. The Holy prophet ﷺ loved Hazrat Abu Bakr رضی اللہ عنہ most of all, In spite of this unique position which Hazrat Abu Bakr رضی اللہ عنہ enjoyed, the Holy Prophet ﷺ did not say that he had made Hazrat Abu Bakr his beloved; he ﷺ only said that if he were to make anyone his beloved, he would confer that honour on Hazrat Abu Bakr رضی اللہ عنہ as the Prophet's real beloved was Almighty Allah exclusively. There is no denying the fact that a man has cordial relations with many of his near and dear ones, e.g. wife, children, parents, brothers and sisters, etc., but these relations remain subordinate to the real love for Allah.

Only the love of one can occupy the heart

As a result the heart can contain either the love of Almighty Allah or the love of the world and not of both at the same time. The Love of two things cannot co-exist in one place. Maulana Rumi رحمۃ اللہ علیہ has explained this point in a persian couplet:

ہم خدا خواہی وہم دنیائے دوں
ایں خیال است و محال است و جنوں

You desire Allah and also the worthless world; this is only a thought, this is only an imagination, this is impossible and this is madness)

In other words it is not possible for anyone to lodge in his heart the love of the world as well as that of Allah. If a man's heart is devoid of the love of Allah, all his actions for *Deen* will be only in letter and not in spirit. In fact a man, having in his heart the love of the world instead of the love of Allah will fail in practising his religion properly and will ever remain worried and disturbed mentally and find himself stumbling and staggering at every step. Man should not harbour in his heart the love of the world. This is called *Zuhd* (asceticism). It is imperative to attain this virtue.

I am in the world but I do not cherish it

The world and man's relations with it are a very delicate issues. We have to live in the world and make use of its resources to maintain life. We require food to satisfy hunger, water to quench thirst, a house to take shelter against cold heat and rains. We have to work to earn livelihood. When we are so intricately entangled in the affairs of the world how can we banish the love of the world from our hearts? It seems quite impossible to exclude totally the love of the world in trying to lodge the love of Allah in our

hearts. Apparently the problem appears to be incapable of a solution, but the Prohpets of Allah and their vicegerents have taught how Allah's love can be established, while living in this world and protecting ourselves from its temptations. Hazrat Majzoob رحمۃاللہ علیہ, a disciple of Hazrat Thanawi رحمۃاللہ علیہ has experessed a solution to this ticklish problem in a couplet:

دنیا میں ہوں، دنیا کا طلب گار نہیں ہوں
بازار سے گزرا ہوں، خریدار نہیں ہوں

That is, although I am living in this world yet I do not cherish it just like a person who passess through a market without buying anything offered for sale.

The question, however arises how to live in the world, benefit by its resources, yet keep the heart unaffected by its charms and keep it reserved exclusively for Divine Love!

An Example of the world

The renowned sufi poet Maulana Rumi رحمۃاللہ علیہ has explained this point by a very beautiful example. He has said: It is not possible for men to live without availing themselves of the resources of the world. Man is like a boat and the world is like water. Just as a boat cannot sail without water in the same way man cannot live without availing himself of the resources of the world, like food, water, clothes, a house, etc. The water is useful and helpful for the boat as long as it remains under and around the boat, but if the water gets into the boat it will drown it and destroy everything in it.

In the same way the resources of the world are helpful for the safe sailing of the boat of man's life, but as soon as the water of the worldly resources get access to the boat of your heart. It will drown you. Maulana Rumi رحمۃاللہ علیہ has expressed this beautiful example in a persian couplet:

آب اندر زیر کشتی پشتی است
آب در کشتی ہلاک کشتی است

This means: The water is helpful and useful for the boat as long as it remains under and around it, but it drowns the boat when the water gets into it.

The love of two things cannot get together

"*Zuhd*" (Asceticism) is the name of that condition of life in which the world with its resources should remain around a man, but its love should not find access to his heart. If the love of the world gets into the heart of man, the love of Allah cannot get together with the love of the world, because the heart cannot contain the love of two things. My dear father, Hazrat Mufti Muhammad Shafi Sahib رحمۃاللہ علیہ used to recite a couplet stated to be composed by Shaikh Hazrat Mian jee Noor Muhammad رحمۃاللہ علیہ. The couplet runs:

بھر رہا ہے دل میں حُبِّ جاہ و مال
کب سماوے اس میں حُبِّ ذوالجلال

That is: when the heart becomes filled with the love of honour, rank and wealth then how can that heart receive and contain the love of Allah? That is why, if has been commanded that man should banish from his heart the love of the world and that is all. It is not necessary to renounce the world like a christian monk. The world and its resources are not harmful, if their love is not allowed to enter the heart.

The World may be compared to a latrine

It seems to be a curious paradox that on one hand the world is important and indispensable for man, and on the other hand its love should not be harboured in the heart.

This may be explained by an example. When you construct a house you provide in it one' or two bed rooms, a drawing room, or dining room and a laterine. If there is no laterine the house will not be complete, even though it may have very beautiful and nicely furnished bedrooms dining and drawing rooms. Now think! Will there be any man, so fond of the laterine that he is always thinking about it and waiting for the hour when he will go to it to ease himself? Obviously there will be none whose mind remains so much occupied by thoughts about the laterine. Although the man knows full well that a laterine is very essential for a house, yet he will never give it so much thought and attention. He uses the laterine when it becomes urgently pressing to use it.

Worldly life should not deceive you

Our *Deen*, Islam, also teaches us that all this worldly wealth and resources are necessary for our worldly life, just as the laterine, but they should not be the sole concern of our minds. They should be used to the minimum extent to keep body and soul together and as an aid to ameliorate the Hereafter. In the verse which I have recited in the beginning Allah has said

يٰـٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللهِ حَقٌّ فَلاَ تَغُرَّنَّـكُمُ الْحَيٰوةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللهِ الْغَرُوْرُ (سورة الفاطر: ٥)

> O people! The promise of Allah is true, so let not the life of the world beguile you, nor let the chief Deceiver deceive you with regard to Allah. (35:5)

Soon you shall be produced before Allah for reckoning, so you must be cautious about the seduction of Satan. *Shari'ah* has advised us to live in this world but beware of its temptations which are meant for your trial. If you have

collected the comforts and necessaries of life, there is no harm in this provided that they have not become the main concern of your mind.

The Story of Shaikh Fareeduddin *'Attar* رحمةالله عليه

There are some fortunate servants of Allah that He, by His mercy, makes plans to guide them towards Him, by purging their hearts of the love of the world. Hazrat Shaikh Freeduddin Attar رحمةالله عليه was one of them. My late Father Hazrat Mufti Muhammad Shafi Sahib رحمةالله عليه related to me an interesting story about him. Hazrat *'Attar* رحمةالله عليه was a great merchant of perfumes and indigenous drugs, and that is why he was called '*Attar*' (chemist). He had a flourishing and extensive business of perfumes and drugs and he was at that time a world wide trader of indigenous medicines. His big shop was full of small and large bottles of various medicines. One day a *Majzoob* (a saint lost in rapture) suddenly visited the shop and began to make a survey of its contents. When he continued this survey for a long time Hazrat Fareeduddin *'Attar* asked the *Majzoob* what he wanted to purchase. He said that he wanted to purchase nothing but he wondered about the owner of such a big shop. Being deeply engrossed in his business how would he breathe his last? At the time of death the shopkeepers soul would be entangled in this endless collection of bottles and it would hardly find its way out. Hearing this reply Hazrat 'Attar felt irritated and offended and said to the *majzoob* angrily: Do not worry about my death but how would you die, O foolish man? The *Majzoob* replied, saying: I have neither a shop nor bottles of drugs nor any worldly resources. Look! I shall die in this way. Saying this, the *Majzoob* lay down on the ground in front of the shop and breathed his last reciting the article, of Faith

No sooner did Hazrat *'Attar* saw this strange scene than his heart received a shock which set him thinking that he was really devoting all his attention and energies to the affairs of this fleeting world, forgetting totally Allah, his creator, and that a servant of Allah (*Majzoob*) having no stake in this world passed away so easily and lightly! This was a hidden impetus from Allah which brought right guidance to Hazrat *'Attar*. That very day he left his flourishing business, to others, took the path of Allah to which Allah had guided him and ultimately became a great Shaikh and became a source of guidance to others.

The Story of Hazrat Ibrahim Bin Adham رحمة الله عليه

Hazrat Ibrahim Bin Adham رحمة الله عليه was the ruler of a state. One night he saw that a man was strolling on the roof of his palace. Hazrat Ibrahim رحمة الله عليه took him for a thief and challenged him. He caught hold of him and asked who he was, from where he had come and what he was doing on the roof. The stranger replied, saying: My camel is missing and I am searching for it. Hazrat Ibrahim bin Adham replied: Have you gone mad? It is very foolish to search for a missing camel on the roof of a palace. If you have lost your camel, go and search for it in the forest. The stranger replied, saying: If it is not possible to find a missing camel on the roof of a palace, it is also not possible to find Allah in a palace. If I am a fool, you are a greater fool than I, that you hope to find Allah in your palace. The moment Hazrat Ibrahim heard this admonition from the stranger, his heart got a shock. As a result he renounced his state and went out of his palace in search of Allah.

Take a lesson from this story

For people like us, it is not advisable to renounce the world and go out in search of Allah like Hazrat Ibrahim bin Adham رحمة الله عليه. It is not good for weaker people, as we are, to take such a daring step, yet we learn from this story that Allah's love cannot stay in a heart that is occupied day and night with love and thoughts of this world. Harbouring Allah's love in one's heart does not, however, prohibit the possession of lawfully acquired worldly resources, if their love does not find access to the heart that is filled with Allah's love.

My respected father vis-a-vis love of the world

We find in the life of my respected father Hazrat Maulana Mufti Muhammad Shafi Sahib رحمة الله عليه many valuable models of the *Shari'ah* and the *Tareeqat*. If we had not seen our father رحمة الله عليه, we would not have known what a life based on the *Sunnah* means. While living in this world, he did a lot of work, viz., teachig, writing *Fatawa* (religious rulings), compiling books, preaching *Deen*, acting as a Peer to provide spiritual guidance to his disciples, earning a livelihood for his children and carrying on business to discharge his dues and so on so forth. Notwithstanding all this I saw that there was not in his heart the slightest trace of love for this world.

The thought of the Garden went out of my heart

My respected father رحمة الله عليه was very fond of gardening. Before the creation of Pakistan he planted with great enthusiasm a garden in Deoband (India). During his employment in Darul-Uloom, Deoband, his salary was scanty, though he had a large family to support. He made both ends meet with difficulty. However, out of his small savings from

his monthly salaries he planted a garden of mangoes. The year in which the garden brought out its fruit for the first time, an announcement about the creation of Pakistan was made and he migrated to Pakistan. All his property, including the mango garden, was taken over by the Hindus. I often heard my father saying: Since the very day on which I left that house and that garden, their love disappeared from my heart and I never remembered them again. The reason was that he had done all that to create a property only for the cause of *Deen* and his heart was not entangled in it.

The world comes humiliated and disgraced to those who hate it

It was my father's practice that whenever anyone disputed about something which rightly and lawfully belonged to him he never entered into the dispute but he relinquished his right in favour of his opponent. He followed this practice the whole of his life. He used to tell us this Hadith of the Holy Prophet ﷺ:

انا زعيم ببيت في ربض الجنةلمن ترك المراء وان كان محقا(ابو داؤد، كتاب الادب، باب في حسن الخلق، حديث نمبر ٤٨٠٠)

(Abu Daood....... Hadith no:4800)

The Holy Prophet ﷺ is reported to have said: I am responsible for the allotment of a house in the precincts of Paradise to a man who gives up his claim in the cause of peace, although he is right.

I saw my father رحمة الله عليه acting upon this Hadith during his entire lifetime. As a result of this sacrifice Almighty Allah granted him the world which came to him humiliated and disgraced as occurs in a Hadith:

اتته الدنيا وهي راغمة(ابن ماجه، كتاب الزهد، باب الهم بالدنيا، حديث نمبر ٤١٥٧)

(Ibn-e- Majah ...... Hadith no: 4157)

This means that if a man turns his face once from the world Allah sends the world to him disgraced and humiliated. That world touches the feet of the man but its love does not find access to his heart.

The world is like a Shadow

Someone has very aptly compared the world to man's shadow. If a man tries to catch hold of his shadow which is before him, by running after it he cannot catch it, because the faster does he run after the shadow the faster will the shadow go on shifting before him. On the other hand, if the man moves on in the opposite direction, leaving the shadow behind him, the shadow will follow the man doggedly. Like this has Allah created the world. If you run after the world with its love in your heart, the world will, like the shadow, run before you and you can never catch it. However, when you turn your back upon the world, Allah will make it follow you disgraced and humiliated. You may find many examples that a man condemns the world and kicks it, but it follows that man tenatiousy. Just take a firm resolution in your heart to reject the world and experience the result yourself. This stage is reached by understanding the reality of the world. The Holy Prophet ﷺ has mentioned رضی اللہ عنہ the real worth and value of the world in many Ahadith in compliance with which we should try our best to banish from our hearts the love of the world.

Arrival of Wealth from Bahrain

عن عمر بن عوف الا نصاری رضی اللہ عنہ ان رسول اللہ صلی اللہ علیہ
وسلم بعث عبیدۃ بن الجراح رضی اللہ تعالیٰ عنہ الی البحرین...... الخ (صحیح

بخاری، حدیث نمبر ٦٤٢٥)

(Sahih Bukhari, Hadith no: 6425)

Hazrat Ummar bin Auf Ansari رضی اللہ عنہ has said that the Holy Prophet appointed Hazrat Ubaidah bin Jarrah رضی اللہ عنہ Governor of Bahrain and asked him to collect and remit the amount of *Jizyah* (capitation tax) from the *Mushrikeen* and other taxes due by them.

Accordingly, once he brought with him a large amount of *Jizyah*. It was in the form of cash, cloth, etc. It was the practice of the Holy Prophet ﷺ to distribute the amount of *Jizyah* among his companions رضی اللہ عنہم. When some Ansari Companions رضی اللہ عنہم came to know that Hazrat Ubaidah رضی اللہ عنہ had brought some wealth from Bahrain, they went to the Prophet's mosque at the time of the *Fajr* prayer when after the conclusion of the *Fajr* prayer the Holy Prohpet ﷺ was returning to his house, those Ansari Companions رضی اللہ عنہم appeared before him ﷺ, although they did not say anything to the Prophet ﷺ. They desired that the wealth brought from Bahrain might be distributed among them. It was a very difficult time for the Noble Companions رضی اللہ عنہم when they were undergoing starvation for long periods and had no clothes to cover their bodies. When the Holy Prophet ﷺ saw them in this condition, he smiled and realized the purpose for which they had assembled there. He then asked them if they had come to know about the wealth brought from Bahrain by Hazrat Ubaidah bin Jarrah رضی اللہ عنہ. They replied in the affirmative. Then the Holy prophet ﷺ said to them: Here is a glad tidings for you that you are soon going to get what will please you and you shall get that wealth.

I have no fear that poverty and starvation will befall you

The Holy Prophet ﷺ felt, lest their coming to him for the sake of money and worldly resources should create in

their hearts the love of the world, he broke to them this glad tidings:

فوالله ما لِفَقْرٍ اخشى عليكم ولكنى اخشى ان تبسط الدنيا عليكم كما لبسطت على من كان قبلكم فتنافسوها كما تنافسوها فتهلكم كما اهلكتهم (صحيح بخارى، كتاب الرقاق، باب ما يحذر من زهرة الدنيا والتنا فس فيها، رقم ٦٤٢٥)

By Allah I do not fear poverty and starvation in your case that may make your life miserable on account of want and destitution, because the time of ease, plenty of wealth is near at hand. It is a fact that the Holy Prophet ﷺ himself took his *Ummah's* share of hardship want and poverty. Hazrat Ayeshah رضی اللہ عنہا is reported to have said that the fire for cooking food was not kindled in her house sometimes continuously for three months. For their food they had to depend only on dates and water. The Holy Prophet ﷺ never ate bread his fill for two times a day. This is about bread of barley; wheat was never available to them. Imagine for yourself what a hard life the Prophet ﷺ of Allah lived! (Sahih Bukhari...... Hadith no: 6425)

Poverty during the times of the Noble Companions رضی اللہ عنہم

Hazrat Ayeshah رضی اللہ عنہا is reported to have said: Once some printed cloth came to her house as a gift. It was of cheap quality. Even so, on the occasions of marriages the people of Madinah used to borrow from me the garment made from that coarse and cheap cloth to decorate their brides. Later she said: Today many kinds of cloth are being sold in the markets. If I give the same garment to my maidservant she will reject it.

Lest this world should perish you

That is why the Holy Prophet ﷺ said that the Muslims would not suffer from want and poverty in the times to come. This prophecy came true. Even if poverty and want ever fell upon the Muslims, it was not so harmful. At the most the people would have a hard life. What the Holy Prophet ﷺ feared was that when the Muslims were surrounded on all sides by wealth and luxuries, they would compete with one another to increase their lot. This plenty and abundance of worldly resources would destroy them as it destroyed the earlier genrations.

When you will have carpets spread under your feet

It occurs in another narrative that the Holy Prohpet ﷺ once said to the Noble Companions رضی اللہ عنہم: What will happen to you when there will be carpets spread under your feet? The companions were astonished to hear this Hadith, as they had at that time not even mats of palm-leaves, what to say of carpets. They had to sleep sometimes on their cots without bed sheet. They, therefore, said to the Holy Prophet ﷺ:

انا لنا الا نمار قال انها ستكون

That is: Where from will we have carpets? The Holy Prophet ﷺ told them that they had no carpets at that time, but a time would come when they would have carpets. (Sahih Bukhari ..... Hadith no: 3631)

That is why the Holy Prophet ﷺ told the Noble Companions رضی اللہ عنہم that he had no fear about their poverty and want, but he feared about the time of ease and plenty, when the *Ummah* would have carpets and heaps of worldly wealth and resources. All this would make them forget Allah and the world might overpower them.

Handkerchiefs of Paradise are better

It occurs in a Hadith that once some quantity of silk cloth came from Syria the like of which the Noble Companions رضی اللہ عنہم had never seen before. Therefore, they began to feel the softness of the cloth with their fingers. Seeing this the Holy Prophet ﷺ at once said:

"لمنا دیل سعد بن معاذ فی الجنة افضل من هذا" (صحیح بخاری، کتاب بدء الخلق باب ماجاء فی صفة الجنة، حدیث نمبر ۳۲۴۹)

(Sahih Bukhari ..... Hadith no: 3249)

Are you wondering at this cloth and do you like it very much? The handkerchiefs which Almighty Allah has granted Saad bin Ma'az in Paradise is far better than these.

Thus, the Holy Prophet ﷺ lost no time in diverting the attention of the Noble Companions from this world to the Hereafter. From time to time, the Holy Prophet ﷺ had been impressing upon his Companions رضی اللہ عنہم that this world is worthless and short lived. All its temptations are perishable. It is not an object to be courted and loved.

The Entire world is not worth a gnats wing

The Holy Prophet ﷺ is reported to have said in a Hadith:

"لو كانت الدنيا تعدل عندالله جناح بعوضة ماسقى كافرا منها شربة"

(ترمذی، کتاب الزھد، باب ماجاء فی ھوان الدنیا علی اللہ، حدیث نمبر ۲۳۳۲۱)

(Tirmidhi .... Hadith no: 23321)

This Hadith means that if the value of this world had been worth the wing of a gnat in the sight of Allah, He would not have given a draught of water to a disbeliever to drink. You see that the disbelievers are in possession of the wealth and riches of the world in abundance. They are enjoying great comforts and luxuries and blessings of the world

in spite of their disobedience to Allah and their rebellion against Him. The reason is that in the sight of Allah the world has no value; it is not even worth the wing of a gnat in the sight of Allah. If it had any value Allah would not have granted to the disbelievers the smallest particle of it:

Once the Holy Prophet ﷺ was going some where alongwith his Companions رضی اللہ عنہم . In the way he ﷺ saw a dead kid with its ears cut off from which foul smell was emanating. Pointing to the dead kid he ﷺ asked the Companions which of them could purchase that dead kid for one Dirham. The reply came: O Prophet ﷺ of Allah! None could purchase it for one Dirham, even if it was alive, far less a dead kid. It is worthless. Hearing this reply the Holy Prophet ﷺ said: The entire world with all its wealth, treasures and charms is as worthless in the sight of Amighty Allah, just as this dead kid is worthless in your eyes.

The Entire world became their slave

By so saying the Holy Prophet ﷺ firmly impressed upon the hearts of the Noble Companions رضی اللہ عنہم that they should not take a fancy to the world. They should make use of it sparingly at times of need without implanting its love in their hearts. When the Noble Companions رضی اللہ عنہم banished the love of the world from their hearts, Allah made the entire world their slave. They subdued both Caesar and *kisra* (cyrus), but they did not throw even a glance at their vast possessions and treasures.

Hazrat Ubaidah bin Jarrah, رضی اللہ عنہ the Governor of Syria

During the Caliphate of Hazrat 'Umar رضی اللہ عنہ Hazrat Ubaidah bin Jarrah رضی اللہ عنہ was appointed Governor of Syria, because it was he who had conquered most parts of Syr-

ia. Syria was at that time a very large country including in its territories present Syria, Jordan, Palestine and Lebanon. These four parts formed one province of which Hazrat Ubaidah bin Jarrah رضی اللہ عنہ was Governor. Syria was then a very fertile and rich land. It was therefore, a very favourite province of the Roman Empire. Sitting in Madinah, Hazrat Umar Farooq رضی اللہ عنہ was controlling and commanding the entire Islamic world. Once Hazrat Umar Farooq رضی اللہ عنہ made an inspection tour of Syria. During this tour Hazrat Umar رضی اللہ عنہ expressed his desire to Hazrat Ubaidah bin Jarrah that he wanted to see his brother's house (i.e. the Governor's house).

Hazrat Umar Farooq رضی اللہ عنہ expressed his desire to see how Hazrat Abu Ubaidah bin Jarrah رضی اللہ عنہ was living, as the Governor of such a fertile and rich province and if he had collected some wealth for himself.

The Residence of the Governor of Syria

Hazrat Abu Ubaidah رضی اللہ عنہ told Hazrat Umar Farooq رضی اللہ عنہ that the caliph would only feel disappointed to see his house which might draw his tears yet Hazrat Umar Farooq رضی اللہ عنہ insisted on seeing the Governor's house. Both set out for the house which was at the end of the township. After going through the richly decorated and furnished streets of Damascus, they came to a hut thatched with date-palm leaves and the Governor told the Caliph that it was his residence. When Hazrat Umar Farooq رضی اللہ عنہ entered the house and looked closely into it he could find in it nothing except a prayer carpet. Hazrat Umar Farooq رضی اللہ عنہ asked Hazrat Abu Ubaidah رضی اللہ عنہ how he lived in such a lowly dwelling which had no pots, no beds and no furniture. Hazrat Abu Ubaidah رضی اللہ عنہ replied that all his household needs were supplied by the prayer-carpet on which he of-

fered his prayers, slept at night. Then raising his hand towards the thatched ceiling he brought out a pot which was filled with water and there were a few crusts of dried bread in it. Hazrat Ubaidah رضی اللہ عنہ told Hazrat Umar Farooq رضی اللہ عنہ that as he was busy with his official duties all night and day, he had no time for other things. He said a woman baked bread for him for two-three days which he preserved with him and when it was dry he soaked it with water and ate it at night. (Sair 'Alaam v.1, p. 7)

I have only passed through the market; I am not a buyer:

When Hazrat Umar Farooq رضی اللہ عنہ saw this condition, his eyes were filled with tears. Then Hazrat Abu Ubaidah رضی اللہ عنہ said: O Commander of the Faithful! I had already told you that the condition of my dwelling will only draw tears from your eyes. Hazrat Umar Farooq رضی اللہ عنہ replied, saying: The grandeur and charms of this world has affected everyone of us, but by Allah you have not changed from what you were during the time of the Holy Prophet ﷺ.

In fact the following words apply to people like Hazrat Abu Ubaidah bin Jarrah رضی اللہ عنہ

بازار سے گزرا ہوں خریدار نہیں ہوں

I have only passed through the market; I am not a buyer.

The entire world with all its wealth, resources charms, pleasures, comforts and luxuries is before the eyes along with all those who are absorbed in enjoying with these luxuries, yet all this has no temptation for him whose heart is saturated with Allah's love. Hazrat Majzoob رحمۃاللہ علیہ has said in a couplet:

جب مہر نمایاں ہوا سب چھپ گئے تارے
تو مجھ کو بھری بزم میں تنہا نظر آیا

(مجذوب)

This means: All the stars faded away when the sun rose and like the sun you alone were visible to me in the full assembly.

These were the Noble Companions رضی اللہ عنہم whose feet the world licked humiliated and disgraced. Even so, they had no place in their hearts for the world. This was only due to the teaching and training of the Holy Prophet ﷺ. Time and again He ﷺ has pointed out to them the reality of the world that it is transitory, while the Hereafter and its blessings as well as its torments are eternal. The Holy Qur'an as well as the Ahadith are full of such exhortations and admonitions.

Everyone has to die one day

Let man think how long his life in the world shall last! Does anyone know how many days, months or years he has to live in this world? Is there anyone who can say for sure if he shall be alive, the next hour or the next moment? Even the greatest philosopher, scientist, or the ruler cannot predict the number of days of his life in this world. Notwithstanding this uncertainty of life everybody is busy collecting the resources, wealth and comforts of life day and night. All day long he remains engrossed in this thought, totally oblivious of the final call to leave this world with all his possessions and riches.

The "World" is nothing but an illusion

The Holy Qur'an says:

"وَمَا الْحَيٰوةُ الدُّنْيَآ اِلاَّ مَتَاعُ الْغُرُوْرِ (سورة حديد: ٢٠)

The life of this world is nothing but a matter of illusion. (57:20)

The warning contained in this verse is telling us that the world in which we are living is a mere deception. We should be on our guard that it does not lead us astray from the eternal life that is the Hereafter. We are advised to take advantage from this world to the minimum without being totally carried away by its temptations. These bank balances, the grand edifices, the landed properties can do you no harm if their love is not rooted in your hearts. Subject to this condition you are on the path of *Zuhd* (asceticism).

According to Imam Ghazzali رحمۃاللہ علیہ, the greatest loser in the world is he who has earned no money in the world and is a pauper, yet he has harboured the love of the world in his heart. Such a man has no *Zuhd* (asceticism) and he will not be called a *Zahid*. He has lodged in his heart the love of the world and is a great loser.

How to attain *Zuhd* (Asceticism)

A question arises as to how to attain *Zuhd*. *Zuhd* may be attained by acting upon the injunctions of the Holy Qur'an and the Ahadith. He should also contemplate about death and his presence before Allah on the Day of Judgment, the blessings and the torments of the Hereafter and the transitory period of the world. For this contemplation he should set apart every day a time of five minutes. This practice; if followed regularly, will banish from his heart the love of the world.

May Allah help us to understand the reality of the world. *Aameen.*

وآخر دعوانا ان الحمد لله رب العلمين

Series 21

DOES THE WORLD MEAN WEALTH AND PROPERTY?

DARUL ISHAAT URDU BAZAR KARACHI-1

Maulana Rumi رحمة الله عليه has said: The world is the best capital of life and a blessing and Allah's bounty for man, as long as it remains around him. With it he meets his needs, earns sustenance and livelihood to support his life in this world. The moment the world shrinks to get into the boat of his heart and makes him worldly-wise, and its love totally occupies his heart and over-powers it, then there is the deluge. At such a stage the world becomes for man an allurement of illusion, a trial and carrion and those who hanker after it are no better than dogs.

DOES THE WORLD MEAN WEALTH AND PROPERTY?

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهدان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم

وَابْتَغِ فِيْمَآ اٰتٰكَ اللهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَا اَحْسَنَ اللهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ ط اِنَّ اللهَ لَا يُحِبُّ

الْمُفْسِدِيْنَ (سورة القصص: ٧٧)

All praise is for Allah. We praise Him and seek His help and His forgiveness. We believe in Him and have trust in Him. We seek refuge with Allah from the evils of our selves and the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah Alone Who has no partner. I also bear witness that our master, and our authority, our Prophet and our master Muhammad ﷺ is His servant and His Messenger. May Almighty Allah have mercy on him and on his household and on his Companions and bless them and salute them all in great abundance.

Respected Elders and Dear Brothers!

I want to give during this short time at my disposal a brief explanation of the meaning of the Qur'anic verse which I have just now recited before you.

May Allah help me to explain this verse as desired by Him.

A misunderstanding

The reason why I have selected this verse for my topic is to remove a misunderstaing prevailing in the minds of a large section of the people, even those who are well educated. This verse removes that misunderstanding. The misunderstanding lies in the general trend of thought of the people that in today's world, if one tries to live on Islamic life, following the rules of the *Shari'ah*, one will

have to renounce the world with all that it contains, its comforts and joys and luxuries. It is not possible, they say, to lead an Islamic life without foregoing all these means of ease and comfort. This misunderstanding is in fact based on a totally wrong conception of Islam's attitude towards the world --- what Islam thinks about the world and its vast resources and to what extent resort should be taken to them. Again, what is the limit which should not be exceeded in taking advantages from the worldly resources, we are not quite clear about these vital points.

The Qur'an and the Ahadith condemn the world

The confusion in our minds on these points are also due to the fact tht we often hear that the Holy Qur'an and the sacred Ahadith of the Holy Prophet ﷺ have, in general, condemned the world. There is a narrative in which the Holy Prophet ﷺ is reported to have said:

الدنيا جيفة و طالبوها كلاب (كشف الخفاء للعجلونى حديث نمبر ١٣١٣)

This means that the world is like carrion (dead flesh) and those who are fond of it are like dogs.

(Kashful-Khafa-il lajalooni Hadith no: 1313)

Some Ulama have declared this Hadith to be a forged one, yet there are others who accept it as genuine likewise, the Holy Qur'an has said:

وَمَا الْحَيٰوةُ الدُّنْيَآ اِلاَّ مَتَاعُ الْغُرُوْرِ (سورة آل عمران ١٨٥)

The life of this world is only an enjoyment of illusion. (3:185)

In another verse of the Holy Qur'an it has been said:

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ (سورة التغابن: ١٥)

Your wealth and your children are only a trial (for you). (64:15)

We have before us the statements of the Holy Qur'an

and the Ahadith, condemning the world and its charms. This is one side of the coin by looking at which a man may presume that if he wants to become a Muslim, he must renounce the world. This is, however, not quite correct.

The virtues and goodness of the world.

As regards the other side of the coin, you may also have heard that at some places in the Qur'an Allah has declared that wealth is a bounty of Allah. About trade Allah has asked us "اِبْتَغُواْ مِنْ فَضْلِ اللهِ" to seek Allah's bounty through trade. Thus, in the chapter, 62 الجمعة, the command to offer the Friday Prayer is followed by a command to seek Allah's bounty as under:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوْا فِي الْأَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللهِ (سورة الجمعة ١٠)

This means: When the Friday prayer is over, disperse in the land and seek Allah's bounty (62:10)

In the same way at some other places in the Holy Qur'an wealth has been called "خير" (good) meaning prosperity. Moreover, we all recite many times every day this famous (supplication).

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ (سورة البقرة ٢٠١)

O our Lord, grant us good in the world and grant us good also in the Hereafter. (2:201)

Now it seems to be a queer paradox that at one time this world is compared to carrion and its lovers to dogs and at another time the same world is called Allah's bounty which we are advised to seek. This paradox creates a confusion in our minds and we find our selves at a loss to understand what is correct and what is not correct, which meaning to accept and which to reject.

It is not necessary to renounce the world for the sake of the Hereafter

On looking closely into the meanings of the words of the Qur'an and the Ahadith, it becomes quite clear that Allah and His Prophet ﷺ do not desire that we should renounce the world and become monks, as in Christianity, in which it was not possible for anyone to find access to Allah, unless he relinquished his wife, children and worldly affairs and dedicates himself exclusively to Allah. The Holy Prophet ﷺ has never advised us to cut ourself off from the world, do nothing, nor earn a living nor build a house nor have some happy time with your wife and children; no nothing of the sort He ﷺ however, did tell us that this world is not our ultimate destination, nor is it the final goal of our lives. It is, however, wrong to think that all our activities are confined to this world and we have nothing to do beyond that. What we have been advised is that, while living in this world and using its resources, we have to prepare ourselves for our next life in the Hereafter. We have been asked to take advantage from this world without forgetting the life in the Hereafter, so that while using the good things of this world in this life, we should also be doing something for the betterment of our next life of the Hereafter.

Nobody can deny Death

It is an open truth which even the most perverted persons cannot deny that everybody has to die one day. This is so glaring a truth that none has denied it and none shall ever deny it, even though there are people who have denied and are denying the existence of Allah. Nobody knows the time and hour of his death. It is not possible even for the greatest philosopher, Doctor, Capitalist or Scientist to predict the time of his death.

Real life is the life of the Hereafter

The third qeestion, what shall happen after death? No science; no philosopy and no knowledge has so far been able to find out what happens to man after his death. The western world is inclined to accept that faint indications are available to suggest that there may be a life after death. There is, however, no indication as to what kind of life it is and what shall happen to man after death. However what is firmly established is that death is certain and we have no direct knowledge about the life after death. We have, however, believed in the *Kalimah*:

لا اله الا الله محمد رسول الله

(There is no god but Allah and Muhammad is the Messenger of Allah). The words "محمد رسول الله" signify that every message which the Prophet ﷺ has given us is based on divine revelation and is perfectly true with no trace of falsehood in it. Muhammad ﷺ, the Prophet of Allah has informed us that man's real life will commence from the time of man's death and this new base of life will be eternal as compared with the life of this world which is only transitory.

The Message of Islam

The message of Islam to humanity in general and to the Muslims in particular is that, as they have to live in this world for an appointed period of time, they must acquire the worldly resources to the extent needed and benefit by them. They should, however, not regard this world to be the last resort and the final goal.

A very befitting example of the world

Maulana Rumi رحمة الله عليه has given a very nice example of the world by comparing it to water, and man to a boat. Water, as we all know, is indispensable for a boat, because a

boat cannot sail without water. Just as a boat cannot do without water in the same way man cannot live without the worldly resources, e.g., food, drink, clothes, a house, etc. He must do some work to earn money to procure the means of life. The Maulana has further said that water is useful for the boat as long as it remains under and around the boat, but if this water gets into the boat, it will drown the boat and send it down to the bottom of the river, and will thus become harmful. Maulana Rumi رحمة الله عليه has, therefore, said that the world is very serviceable and useful for man as long as it remains around him and he uses its bounties to preserve his life and satisfy his needs. To this extent the world is really a "bounty of Allah" and a blessing. On the other hand when the world gets into the boat of man's heart and totally occupies his thoughts and its love obsesses his heart then this very world leads him to ruin and fall, because now the world has become "an enjoyment of illusion" and a "trial". Then it is no better than "carrion" and its lovers no better than dogs.

(Muftahul-Uloom. Masnawi Maulana Room vol. 2, p-37, chap. I, part 2)

The world is a ladder to the Hereafter

The Muslims have been allowed to pass their lives in this world, use its good things to maintain health and well-being, but with the belief that this world is only a step-ladder to the Hereafter and it is not an end in itself. If the world and its resources are used with this angle of vision fixed on the eternal life of the Hereafter, then this world is a blessing and a "bounty" of Allah and it is all goodness and bliss. On the other hand, if this world is regarded as the final goal, then it is delusion and destruction.

The World turns into *Deen*

These apparently self-contradictory aspects of the world can be explained in this way. If thoughts about the world and its temptations overpower the human mind, so that man devotes all his energies to its acquisition and enjoyment then the world is no better than carrion (dead meat). On the other hand, if the world is used only as a means to attain the blessings of the Hereafter, then the world becomes an affair of *Deen* and a cause of virtue and reward.

An advice to "*Korah*"

How can the world be turned into *Deen*? This has been mentioned in the Qur'anic verse which I have recited before you and that is the verse no:77 of Surah 28-Qasas. This verse relates the story of *Korah* who was a great capitalist during the time of Hazrat Moosa (Moses) عليه السلام. According to the Qur'an he had such a vast treasure and riches locked in strong rooms that the keys of the locks were too heavy to be lifted by one man. The advice given to *Korah* by Allah is mentioned in this verse. *Korah* was not asked to forgo all his treasure or to burn it in fire, but he was advised:

"وَابْتَغِ فِيْمَا اٰتَاكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ"

He was asked to seek the good and salvation of the Hereafter with the wealth, treasure and the worldly resources he had been granted. The words (What Allah has granted you) indicate that what a man earns with his labour, knowledge and experience is in reality a bounty of Allah because the faculties by dint of which a man earns anything are a gift from Allah. In his arrogance *Korah* used to claim:

اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِىْ ط (سورة القصص:٧٨)

That is: I have earned all this treasure with my own knowledge wisdom and experience. He was told that there

were men more hard-working wise and experienced than he, yet they had nothing of the sort. So it has to be admitted that whatever a man acquires of the resources of the world in wealth, materials, properties and other possessions is nothing but a gift from Allah.

Should the entire wealth be spent in alms?

A question arises if we should give in charity all the wealth we possess. Some people think that spending money in the cause of the Hereafter means that the entire money one possesses should be given in alms. The Qur'an has, however, refuted this idea in the next verse:

وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا

This means: Do not forget and give up your share from the world that has been ordained for you, but deal with this share of money in this way:

وَاَحْسِنْ كَمَا اَحْسَنَ اللهُ اِلَيْكَ

That is, do good to others with this money, just as Allah has done good to you by granting you this money. Allah has further said:

وَلَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ

Do not use this money in spreading trouble and corruption on the earth.

The cause of corruption on the Earth

Trouble and corruption spread on the surface of the earth when men do such acts as Allah has forbidden and, made unlawful. If any one collects money by unlawful means, i.e. by theft and robbery, fraud, bribe and embezzlement, there will be corruption on the earth. Trying to acquire money by deception, gambling and interest or such other unlawful practices will also lead to corruption on the

earth. The Qur an does not prohibit us from earning money and acquiring wealth, but it does stop us strictly from using means and methods in our pursuits that have been declared illegal and unlawful. so, you have been commanded to accept that which is pure and lawful and reject what is impure and unlawful, however huge the amount may be.

Comfort cannot be purchased with money

It should be remembered that money, by its nature, is not a source of comfort and benefit. No one can quench his thirst and satisfy his hunger direct with the coins or currency notes in his possession. Money is only a means to procure ease and comfort which are gifts of Allah. If you have amassed great amounts of wealth by unlawful and illegal methods, it is not at all necessary that this money will bring you comfort, peace and contentment. It is a common experience that people possessing very large bank balances cannot sleep comfortably without taking sleeping pills. The millionaire has everything with him, a furnished bungalow, servants and attendants, all possible delicacies at his dining table, but he feels no appetite. Compare this rich man with the poor labourer who works hard for about eight hours a day, yet he eats his fill and sleeps soundly for about eight hours. Now consider which of the two is happier and more comfortable.

As already mentioned, ease comfort and contentment are gifts of Allah. Allah's ways of dealing with the Muslims is that, if they earn their livelihood by lawful and legal means, He grants them comfort, peace and prosperity. On the other hand, if they amass great wealth and treasure by dishonest and unlawful means, they can never enjoy what is called peace and comfort.

The way by whch the world can be turned into *Deen*

You are therefore commanded to earn money through lawful means and avoid unlawful ways. Then pay the obligatory charges that have been levied on this wealth, e.g., *Zakah*, *Sadaqah* and other charitable items and do good to others as Allah has done good to you. If man follows this advice in right earnest and tenders thanks to Allah for His bounties, then all his worldly possessions and wealth become *Deen*. As a result all his actions of eating drinking trading and providing comforts of life will become righteous deeds entitled to Allah's mercy in this world and recompense in the Hereafter. This is because man did not take this world and its resources as his sole aim of life, but took them only as a means to ameliorate his eternal life of the Hereafter, shunning all sinful acts and paying the dues imposed on him by the *Shari'ah*.

May Allah help us understand this point and follow it rightly. *Aameen*.

وآخر دعوانا ان الحمد لله رب العالمين

Series 22

LYING AND ITS PREVAILING FORMS

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Jame' Masjid Baitul-Mukarram
Gulshan-e-Iqbal,
Karachi

Date : Friday 29th November, 1991
After 'Asr Prayers.

Today falsehood is circulating in our lives like blood in our veins. We are telling lies, while rising up, sitting down and moving about. Sometimes we tell lies only in jokes, to earn some profit and to show our importance. It has indeed become a common practice --- so common that people do not regard it unlawful or sinful. They, rather, think that this habit has no effect, whatsoever, on our righteousness and piety.

LYING AND ITS PREVAILING FORMS

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيات اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له واشهد ان لا اله الا الله وحده لا شريك له واشهدان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم اية المنافق ثلاث اذا حدث كذب واذا وعدا خلف واذا اوتمن خان في رواية وان صام وصلى وزعم انه مسلم (صحيح بخارى، كتاب الايمان، باب علامات

المنافق حديث نمبر ٣٣)

All praise is for Allah. We praise Him and we seek His help and forgiveness. We believe in Him and rely on Him. We seek refuge with Allah from the evils of our selves and from the vices of our deeds. There is none to misguide him whom Allah guides and there is none to guide him Whom Allah lets go astray. I bear witness that there is no God but Allah, the One, Who has no partner. I also bear witness that our sire, our authority, our Prophet and our master, Muhammad ﷺ, is His servant and His Messenger. May Allah have mercy on him, and his household and his Companions and bless them and salute them all a great deal.

Three signs of a hypocrite

Hazrat Abu Hurairah رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said. There are three habits, which distinguish a hypocrite. That is, these habits are not found in a Muslim. If there is anyone having any of these habits, be sure that he is not a Muslim. These habits are - (1) When he talks, he tells lies; (2) When he makes a promise, he breaks it; (3) when something is entrusted to him, he betrays it. There is a narrative with the addition of these words, "even if he may be a *Namazi*, fasting and claiming to be a Muslim. In reality such a man does not deserve to be called a Muslim, because he has relinquished the basic attributes which distinguish a Muslim from a non-Muslim.

Islam is a comprehensive Religion

We fail to understand why we have harboured in our minds the belief that Islam is confined to a few items of worship. like praying five times, fasting in the holy month of Ramazan and observing a few other like rituals. One who follows these routine items is regarded a Muslim and here end his responsibilities as a Muslim. The man thinks that he is now free to do whatever he wills. So misguided, he tells lies when he goes to the market and indulges in all unlawful and fraudulent business dealings. He has no regard for his word or for his trust. nor for the injunctions about what is lawful and what is unlawful. The conception that Islam is the name of a few routine forms of worship is highly misleading and dangerous. in the light of the Hadith of the Holy Prophet ﷺ alluded to above. Such a man hardly deserves to be called a Muslim, even though he may be praying regularly and observing his Ramazan fasting. Although he is not declared an unbeliever formally, yet in the ordinary sense he is not a true Muslim, but is a hypocrite.

It is necessary to give some details about these three traits in a man. viz, telling lies, breaking promises and betraying trusts, because people are not quite clear about these traits and take them very lightly.

Lying and the Days of Ignorance

The first of these three signs is telling lies. It is such a grievous sin that there is not a nation past or present in which it was not declared a forbidden sin. Even during the pre-Islamic Days of Ignorance people hated telling lies.

When the Holy Prophet ﷺ sent his messenger with a letter to the king of Rome,inviting him to Islam he asked his courtiers to send to him such persons as were aware of the Holy Prophet ﷺ his personality and his message, so that he

might question them about the claimant to prophethood. By chance Hazrat Abu Sufyan رضی اللہ عنہ was available who had gone there with a trading caravan. He had not yet embraced Islam. They took him to the King. The following dialogue took place between them.

King of Rome: To what clan does this Muhammad ﷺ belong and what is the reputation of the clan?

Abu Sufyan رضی اللہ عنہ: He ﷺ hails from a very noble clan and the whole of Arabia acknowledges the honour and dignity of that clan.

King of Rome: (Testifying to this), you are quite right. All Prophets of Allah hailed from noble and honourable clans.

Do his followers belong to the lower classes of the society or are they among the dignitaries and the Leaders?

Abu Sufyan رضی اللہ عنہ: The majority of his followers are the ordinary commoners.

King of Rome: (Testifying to this that in the begining the followers are the poor classes), What happens when you are at war with each other, who is victorious?

Abu Sufyan رضی اللہ عنہ: Sometimes we are victorious and sometimes his party is victorious. (By that time battles of Badar and Uhud were fought. In the latter the Muslims had suffered loss).

I could not tell a lie

Later on when Hazrat Abu Sufyan رضی اللہ عنہ had embraced Islam he told that he thought of uttering a sentence which could convey a wrong impression about the Holy Prophet ﷺ, but in answering the questions put by the King he found no occasion to insinuate in his answer such a point, and he could not, of course, tell a lie about the Holy Prophet ﷺ. Therefore, whatever he said in reply to the

King's questiosns went in favour of the Holy Prophet ﷺ. The intention of relating this incident is to emphasize that even those who were not Muslims could not tell lies, how could it be possible for a Muslim to tell lies? (Sahih Bukhari .... Hadith no: 7)

False Medical certificates

It is very regretful that it has become a common practice to submit false medical certificates. Even those who try to distinguish between lawful and unlawful and follow the path of the *Shari'ah* have excluded many types of falsehood from the list of what is really false. They are indulging in falsehood with the belief that it is not falsehood. They are thus committing a double sin; one by actually committing a sin and the other by believing that it is not a sin. A religious - minded person, regular in his prayers and fasting and daily routines of rehearsals and remembrance of sacred names of Allah, was working in some foreign country. Being on leave, once he paid a visit to me. I asked him how long he would stay here. In reply he said that he would stay eight or ten days more. His leave period had expired but he had submitted a medical certificate for extension of leave.

Do prayer and Fasting constitute *Deen*?

He mentioned to me the act of submitting a medical certificate in such a way as if it was a very simple matter and there was nothing unusual in it. I asked him about the nature and purpose of the medical certificate. In reply he told me that it was to get an extension in leave, as without a medical certifiate extension could not be obtained. I again asked him to tell me what the certificate stated. He replied that it was written in the certificate that the person was so sick that he could not undertake the journey. I said to him:

Does *Deen* mean. prayer, fasting and rehearsals only? You have spiritual links with the saints, and still you are taking resort to such a certificate? He told me that he learnt from me for the first time that it was wrong to submit a false medical certificate. I told him that it was nothing but telling a lie. He asked me how could he then get additional leave? I told him first to exhaust the leave due to him then take leave without pay and that there was no justification to take leave on the basis of a false certificate.

People nowadays think that the submission of a false medical certificate does not come within the definition of telling lies, and that *Deen* consists only in rehearsals and remembrances. They think that there is no harm in taking resort to lies in the rest of our activities in life.

False Recommendations

Once when I was at Jeddah, I received from a fairly educated and reasonable person a request to furnish a recommendation to a certain person. I reproduce below the letter:

The bearer of this letter who is meeting you is an Indian national. Now he wants to go to Pakistan. I therefore, request you to recommend him to the Pakistan Embassy for issuing a Pakistani passport for him, on the basis that he is a Pakistani National and his passport has been lost in Saudi Arabia. He has himself applied for a passport to the Pakistani Embassy and I request you to make a recommendation for this purpose:

Now look! people are performing in that holy place the *Umrah*, the *Hajj*, the *Tawaf* and the *Sa'ee*, etc. and along with these sacred deeds, falsehood, forgery and fraud are also going on side by side, as if these sinful acts do not form part of *Deen*. People have come to believe that a lie is a lie only when one tells a lie with full consciousness that one is

telling a lie. It is not a lie to get false certificates from Doctors, false recommendation from officers or to file false suits against someone. Allah has said in his Book:

مَا يَلْفِظُ مِنْ قَوْلٍ اِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ (سورة ق: ١٨)

He utters no word, but there is with him an observer ready (to record it). (50:18)

Every word which man speaks is being recorded in his record of deeds.

Do not tell lies to children

It so happened once in the presence of the Holy Prophet ﷺ that a lady wanted to attract a child to hold him in her lap, but the child was not inclined to go near that lady. The lady tried to tempt the child by promising to offer him something. The Holy Prophet ﷺ asked her if she really wanted to give the child something or was only cajoling him. The lady replied that if the child came to her she intended to give him dates. The Holy Prophet ﷺ told the lady that if she had attracted the child only to cajole him without giving him anything the sin of one lie would have been recorded in her record of deeds. (Abu Daood ... Hadith no: 4991)

This Hadith contains a lesson that even children should not be told lies, nor should be betrayed if promise made to them. If you do not follow this lesson, the child will become bold on these sins from the very beginning of his life.

Do not tell lies even in Jokes

We have become used to tell lies only by way of jokes and recreation, although the Holy Prophet ﷺ has forbidden us to tell lies even in jokes. He ﷺ has said in a Hadith to warn that a painful punishment awaits that person

who tells lies only to make persons laugh. (Abu Daood .... Hadith no: 4990)

The Prophet's way of cutting Jokes

The Holy Prophet ﷺ has also sometimes indulged in jokes and recreations. He ﷺ however, never said anything that involved a lie or a mis-statement. It may be mentioned, by way of an example, that once an old woman called upon the Holy Prophet ﷺ and requested him to pray for her entry into Paradise. The Holy Prophet ﷺ told that woman that no old woman would find admission into Paradise. Hearing this, the woman started weeping. Then the Holy Prophet ﷺ explained to her that no woman would enter Paradise in the state of her senility, but before entering Paradise old women would be converted into youthful damsels. This fine joke has no trace of falsehood in it, yet it is enjoyable. (From Shamail-Tirmidhi)

A Unique Style of Joke

A villager called upon the Holy Prophet ﷺ and begged of him a she-camel. The Holy Prophet ﷺ promised to give him the young one of she-camel. The villager said: O Prophet of Allah ﷺ, what shall I do with the young one of a she-camel. I want a grown-up she-camel for riding. The Holy Prophet ﷺ told the villager that the she-camel given to him would after all be the young one of some she-camel. Thus, the Holy Prophet ﷺ indulged in a fine joke, which was neither a lie nor a mis-statement. This emphasizes the need of guarding your tongue against lies even in a joke. Notwithstanding all this, fabricated and exaggerated stories are current among us and we relate them to listeners by way of jokes and recreation. All this falls within the definition of lying. May Allah save us from this. (Shamail-Tirmidhi)

False Character certificates

It has become a common practice nowadays to submit false character certificates. Quite religious and pious persons are involved in this sin. They either obtain false certificates or write certificates in favour of others. The person writing the certificate certifies that he has known the person concerned for about five years and he bears a good moral character. Nobody thinks that what he is doing is unlawful, but he flatters himself that he is doing a good term to a needy person. The fact, however, remains that it is a sin to issue a character certificate in favour of a person whom the writer does not know at all. This is a two-way traffic. The writer of the certificate and the beneficiary of the certificate both are sinners.

There are two ways of knowing someone's character

Mentioning someone to Hazrat Umar Farooq رضی اللہ عنہ a man praised a third person's conduct and character. Hazrat Umar Farooq رضی اللہ عنہ said to him: Let me know if you ever had business dealings with him or have ever accompanied him on a journey. The man replied to the question in the negative. Hazrat Umar Farooq رضی اللہ عنہ then said to him: How do you know that he is a man of good conduct and character when you have had neither business dealings nor have ever accompanied him on a journey. A man is honest, well-behaved and upright when he is honest in his business dealings and also when he behaves nicely and amicably with his companions رضی اللہ عنہم on a journey. A man's real worth, his feelings, his patience, broad mindedness and his fellow-feelings, etc, can rightly be judged only on these two occasions. When you have no experience of him, you should keep quiet, and should speak neither well

nor ill of him. If anyone asks you about anyone, you should tell only as much as you know about him. For example, you may say that you have seen him praying in a mosque, but you do not know anything more about him.

Certificate is a witness

The Holy Qur'an says:

إِلاَّ مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُوْنَ (سورة الزخرف: ٨٦)

...... except those who bear witness, having knowledge (of the truth) (43:86)

It should be noted that the writing of a certificate is equivalent to bearing a legal witness, as if he is standing in a witness box in a *Shari'at* court. According to the injunctions implied in the verse a certificate writer should sign a character certificate only when he knows full well about the conduct and character of the man for whom he is writing the certificate. To give a character certificate about anyone without knowing anything about him is bearing a false witness and the Holy Prophet ﷺ has condemned this sin by comparing it to *Shirk* (polytheism).

False witness is equivalent to *Shirk* (شرك)

It occurs in a Hadith that once the Holy Prophet ﷺ was sitting, supporting his body against something. He ﷺ asked the Noble Companions رضی الله عنهم: Should I let you know the major sins? The Companions رضی الله عنهم replied in the affirmative. The Holy Prophet ﷺ said: To associate someone with Allah; to disobey parents. Then releasing his body from the support and sitting erect he said: And bearing false witness, (he ﷺ repeated this thrice). (Sahih Muslim ..... Hadith no: 143)

Now consider the grievousness of this sin of bearing false witness. On one hand the Holy Prophet ﷺ compared it

to *Shirk* (polytheism) and on the other hand, he ﷺ repeated it thrice and that too after releasing his support and sitting erect. The Qur'an itself has mentioned it along with *Shirk*:

"فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ" (سورة الحج: ٣٠)

That is, shun the filth of idolatry and also shun false speech. This clearly shows how dangerous and grievous sins telling lies and bearing false witness are! (22:30)

One who issues a false certificate is a sinner

To bear false witness is more grievous and dangerous in consequences than telling lies, because this combines in it many sins, e.g. the sin of lying, the sin of misguiding a person. If relying on the certificate, the officer approached has a dealing with the certificate holder, he may incur a loss because of the false certificate. Similarly if a man bears a false witness in a court and the court passes a judgement on the basis of that witness against the rightful party, the responsibility for the loss in either case will be on the shoulders of the writer of the certificate. Thus, bearing false witness is not a light sin; it is a very grievous sin.

Telling lies in a Court

Nowadays telling lies has become so rampant that it has become almost a necessity and a fashion to tell lies in courts, to such an extent that people are heard, saying:

You may tell the truth here you are not standing before a Court. All that it means is that the fit place for telling lies is a court. Outside a court there is, according to them, no harm in telling the truth. This is said, although the Holy Prohpet ﷺ has compared it to *Shirk* and it is a combination of many sins.

Certificate about a *Madrasah* (School)

All types of certificates which are issued without adequate knowledge of the subject come within the definition of bearing false witness. Examples are: medical certificates, certificates of qualifiction and character certificates, etc.

Many people come to me for certificates about *Madrasahs* (schools) in which it has to be certified that the *Madrasah* is running and it is teaching such and such courses of study. These certificates are needed by the managers of schools to collect donations. Whenever my late father Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه was approached for giving such certificates, he used to refuse the request on the ground that it was an act of bearing witness and he could not issue such a certificate without knowledge about the *Madrasah* because it would be giving false witness. He would, however, issue certificates about *Madaris* only stating the facts he knew about them.

It is an act of bearing witness to write a review about a book

Many people call on me with their books that I should write reviews in favour of those books. How can anyone say that a book is good without going through it and without evaluating it correctly. Writing review on a book without having read it is making a mis-statement and bearing a false witness. People have, however, excluded such sinful acts from the list of mis-statements and false witness. If the request for review is turned down on this ground they feel offended. They do not realize that a man will be asked to give an account before Allah of every word that he speaks or writes. Everything that is escaping from our tongues or pens will be questioned about and answerable in the presence of Allah.

Abstain from lying

The habit of telling lies has spread in our society like an epidemic. Even highly educated people regular in their prayers, daily routines of rehearsals and having spiritual links with saints are involved in this vice. They too do not feel that it is a sin to issue wrong certificates. The Holy Prophet ﷺ has said in a Hadith اذاحدث كذب (when he talks, he tells lies). All these acts are included in the meaning of this Hadith. To consider them outside the limits of *Deen* is the worst type of straying. It is imperative to avoid these sins and mis-deeds.

Occasions on which telling lies is permitted

There are however, occasions on which Almighty Allah has allowed telling lies. The occasions are such on which a man's life is in serious danger or he is exposed to some unbearable torture or oppression from which he cannot save him without telling lies. Even in such critical situations the injunction is that as far as possible man should avoid telling clear-cut lies. He should save himself by using some ambiguous expressions conveying double meanings.

How did Hazrat Siddiq رضی اللہ عنہ avoid lying?

When Hazrat Abu Bakr Siddiq رضی اللہ عنہ was migrating from Makkah to Madinah alongwith the Holy Prophet ﷺ the polytheists of Makkah deputed their men from all sides to arrest them. They announced a reward of one hundred camels for the capture of the Holy Prophet ﷺ. As a result the people of Makkah became active in search of the couple. In the way they by chance came across a man who knew Hazrat Siddiq رضی اللہ عنہ but did not know the Holy Prophet ﷺ. That fellow asked Hazrat Siddiq رضی اللہ عنہ about his companion. Now Hazrat Siddiq رضی اللہ عنہ was in a very

difficult situation. If he told the truth that he was Muhammad, the Prophet ﷺ, the news might reach Makkah. He was in a fix what to do. If he told the truth the Holy Prophet ﷺ might be caught and if he concealed the fact he might be guilty of lying. Allah alone guides his servants in such critical situation. Hazrat Siddiq رضی اللہ عنہ replied, saying:

هذا الرجل يهديني السبيل

This man is my guide who guides me the way.

Now look, how Hazrat Siddiq رضی اللہ عنہ avoided telling a lie by uttering a sentence meaning that being a Prophet ﷺ he was one who showed the straight path of Allah. See how wisely Hazrat Siddiq رضی اللہ عنہ steered clear of the awkward situation without having to tell a lie. (Sahih Bukhari, Hadith no: 3911)

Almighty Allah always helps out of such difficulties those who themselves try their best to avoid telling lies.

Hazrat Gangohi رحمۃ اللہ علیہ and his abstension from lying

Hazrat Maulana Rashid Ahmad, Hazrat Maulana Qasim Nanutawi and Hazrat Haji Imdadullah Muhajir Makki رحمہ اللہ علیہ took prominent part in the freedom-fighting of 1857 against the British Government. The Jihad was not successful and in the last resort the English Army began to arrest and hang the freedom-fighters on the cross-roads of the cities.

جسے دیکھا حاکم وقت نے
کہا یہ بھی صاحب دار ہے

Whomsoever the ruler saw, he said, that he too was to be hanged.

Magistrates' courts had been opened in every sector. Every suspect was tried by these courts and sentenced to

death and hanged. During this period a suit was filed against Hazrat Gangohi رحمة الله عليه also, and he was produced before the Magistrate. The Magistrate asked him if he had any weapons. The Maulana had in his possession guns but he answered the Magistrate's question by raising his hand with his *Tasbih* (rosary) and saying to the Magistrate: Yes this is my weapon. He did not say to the Magistrate that he had no weapons, because that would be telling a lie. His appearance, too, was like that of a saint which misguided the Magistrate.

Almighty Allah also comes to the rescue of His beloved servants. While this interrogation was in progress, a villager came there and uttered: Sahib! where did you get this man? He is the *Muazzin* (Announcer of prayer calls) of my area!

Hazrat Nanotawi's abstention from lying

Warrant of arrest had been issued against Maulana Muhammad Qasim Nanotawi رحمة الله عليه and the Police was searching for him in all places. He was sitting in the mosque of chhattah. The police raided that mosque where the saint was sitting all alone. On hearing the name of Hazrat Nanotawi it occurs to the mind that he must be putting on imposing and costly garments, but there was nothing of this sort. He always wore a loin-cloth and an ordinary *Kurta* (shirt). When the Police entered the mosque it took him for a servant of the mosque and asked him about Maulana Muhammad Qasim: The Maulana stood up from his place moved back one step and said: Just now he was here. By so saying He gave the police an impression that at that moment he was not there, without telling that he was not there. This would have been telling a lie. The police, therefore, went away without doing any harm to him.

This is an illustration of the fact that devoted servants of Allah avoid telling lies even in such critical moments of danger and save themselves by taking resort to clever, ambiguous phrases instead of telling clear-cut lies. It may be noted that the *Shari'ah* has permitted us to tell lies in such critical situations when word of ambiguous and vague import are not helpful. It is, however, unlawful and forbidden to take advantage of this permission so frequently in our daily dealings, as this involves the sin of bearing false witness. May Allah save us all from this sin *Aameen*!

Create in the hearts of the children aversion to telling lies

While trying to shun lies from the very beginning try your best to create in the hearts of your children hatred for telling lies, and create love for truthfulness. So, do not tell lies before the children. When a child sees his parents telling lies he too imitates them and thinks that there is nothing bad in telling lies. Thus, it is necessary for everyone to adopt truthfulness always and in every matter at all costs. Just consider that next to Prophethood comes the status of "Siddiq" which means most truthful totally averse to falsehood and lying.

One may be a liar by one's actions also

Sometimes a man may indulge in lying by his actions just as he lies in his speech. This is done by doing something outwardly only to show his actions to others. The Holy Prophet ﷺ has said in a Hadith:

المتشبع بمالم يعط كلا بس ثوبی زور (ابو داؤد، کتاب الادب، باب فی المتشبع بمالم يعط، حديث نمبر ٤٩٩٧)

(Abu Dawud .... Hadith no: 4997)

There is a man who tries to show by his action

that he possesses something which is not with him. He is, as it were, wearing a garment of falsehood.

In other words, it is a sin that by his action the man shows to be what he is not in reality. For example it is a kind of falsehood that a man is trying by his movements and habits to show that he is a rich man, although he is not so. The vice versa is also true. It is, therefore, a sin for a man to give a wrong impression about him to others by his action and behaviour.

To prefix the title sayyid (سید) to one's name

There are many people who prefix to their names such titles and appellations as do not in reality belong to them. This has become a common fashion For example, some people add to their names the title Sayyid, although they do not belong to this family. A Sayyid is that person who is related to the family of the Holy Prophet ﷺ from the paternal, and not the maternal, side. It is a lie to use the title Sayyid; if this is not proved by the history of the family.

To use the titles "Professor" and "Maulana"

Some men write the title "Professor" with their names, although they are not qualified as professors which is a specialised rank. Likewise the titles "*Aalim*" (عالم) or "*Maulana*" (مولانا) is to be used for those only who have qualified themselve by passing the "*Dars-e-Nizami*" course and have studied under the supervision of some Learned "*Aalim*". Some men use these titles without any authority and this too is a form of lying. It is a pity that we take this practice lightly and do not realize that it entails the sin of lying.

May Allah help us to shun all these sins *Aameen*:

و آخر دعوانا ان الحمد لله رب العالمين

Series 23

BREACH OF PROMISE

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Jame' Masjid Baitul-Mukarram
Gulshan-e-Iqbal,
Karachi

Date : Friday 2nd December, 1991
After 'Asr Prayers.

There are many forms of Breach of Promise which we have excluded from the list. If a question is put to anyone about Breach of Promise, his answer will be: "It is something very bad and it is a sin." However, when an occasion arises in his practical life the same person will commit a Breach of Promise, even without realising that he is breaking a Promise.

BREACH OF PROMISE

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرو انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهدان سيدنا وسند نا وشفيعنا ومولانا محمداً عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

عن ابى هريرة رضى الله تعالى عنه قال قال رسول الله صلى الله عليه وسلم اية المنافق ثلاث اذا حدث كذب واذا وعدا خلف واذ اؤتمن خان وفى رواية وان صام وصلى وزعم انه مسلم (صحيح بخارى كتاب الايمان باب علامات المنافق حديث نمبر ٣٣)

Praise be to Allah. We praise Him and seek

His help and believe in Him. We rely on Him. We seek refuge with Allah from the evils of our souls and from the vices of our deeds. None can misguide him whom Allah guides and none can guide him whom Allah lets go astray. I bear witness that there is no God but Allah, the one and that He has no partner. I also bear witness that our sire, our authority, and Prophet and our master, Muhammad ﷺ is His servant and His Messenger. May Almighty Allah have mercy on him, his household and his Companions and bless them and salute them all in great abundance.

A "Promise" should be fulfilled as far as possible

In the recent past, one of the three signs of a hypocrite, mentioned in the Hadith, viz., "telling lies," was discussed in detail. The second sign of a hypocrite which the Holy Prophet ﷺ mentioned in the Hadith is: واذا وعد خلف It means: When he (hypocrite) makes a promise he breaks it; but when a believer makes a promise he fulfils it. If a man makes a promise to anyone but is not able to fulfil his promise on account of some un-avoidable circumstances, the rules of the *Shari'ah* prescribe that in such a situation the man who made the promise should explain to the other party his inability and seek redemption from his promise. For example, a man promises a man to advance him a sum of Rs 1000/- on a certain date, but something prevents him from fulfilling his promise. In such a situation he must tell the person concerned that he is not able to keep his promise to advance the promised amount for such and such reasons. The man, however, remains under obligation to make good his promise, as long as he has the ability to ful-

fil it, and is not prevented by some *Shari'ah* handicap.

Betrothal is a Promise

A man engages himself for marriage with a woman, then this engagement or betrothal is a promise which should be fulfilled to the best of his ability. However, if some reasonable excuse comes to light later on which prevents the fulfilment of this engagement, e.g., disparity of age, or disgreement of habit and temperament or some other factors, not known before, then the intention of going out of the engagement must be made known to the other party along with the reason for this breach. In normal circumstances, it is a binding to honour the promise according to the *Shari'ah*, failing which the party breaking the engagement will become liable to the blame of hypocrisy mentioned in this Hadith:

A Promise made by Hazrat Huzaifah رضی اللہ عنہ to Abu Jahl

You cannot find today examples of promises fulfilled by the Holy Prophet ﷺ in most trying and difficult situations. Hazrat Huzaifah bin Yaman رضی اللہ عنہ is a renowned Companion and a confidant of the Holy Prophet ﷺ. After having embraced Islam, he and his father Yaman رضی اللہ عنہ were going to the Holy Prophet ﷺ in Madinah. On their way to Madinah they met Abu Jahl and his army who were going to fight against the Holy Prophet ﷺ. He caught hold of Hazrat Huzaifah رضی اللہ عنہ and asked him where they were going. Hazrat Huzaifah رضی اللہ عنہ replied that they were going to Madinah to meet the Holy Prophet. ﷺ. Abu Jahl then said: I will not let you go there because after reaching Madinah you will take part in the battle against us. Hazrat Huzaifah رضی اللہ عنہ told him that he was going only to meet the Holy

Prophet ﷺ and would not take part in the fight. Abu Jahl then asked them to make a solemn promise that they would not take part in the fight but would only meet Muhammad ﷺ. They made a promise to this effect and Abu Jahl let them off. When they met the Holy Prophet ﷺ he, was setting off from Madinah for the battle of Badr, along with his ﷺ Noble Companions رضی الله عنهم.

The Battle of Badr - the first encounter of truth with falsehood

Just consider! The first encounter of Islam between right and wrong (the Battle of Badr) is in progress. This is the battle which the Qur'an has named "the Day of Criterion", i.e, the Day that decided between right or wrong (belief and disbelief). The man who took part in this battle was honoured with the name of "*Badri*". To be a "*Badri*" is a great distinction among the Noble Companions رضی الله عنهم and the names of the fighters in the Battle of Badr are rehearsed by way of remembrance. So sacred and efficatious these names are that Allah accepts supplications in token of their sacredness and piety. These were the Companions رضی الله عنهم about whom the Holy Prophet ﷺ had predicted: "A battle is going to take place and Allah has granted salvation to all those who will take part in the battle."

A promise that was elicited by putting the sword on the neck

On meeting the Holy Prohpet ﷺ, Hazrat Abu Huzaifah رضی الله عنه related to him ﷺ the whole story and explained how he was able to escape from Abu Jahl by promising to him that he would not take part in the battle. Notwithstanding this, he expressed his ardent desire to join the Battle of

Badr. As regards the promise, he was compelled to make it at the point of the sword, so he requested the Holy Prophet ﷺ to allow him to break the promise.

You have escaped by giving a word of Honour

The Holy Prohpet ﷺ said in reply to Hazrat Huzaifa's رضی اللہ عنہ request: You have made good your escape by making a promise that you have come here only to see me and you will not join the battle. I cannot, therefore, allow you to take part in the battle.

These are occasions when a man's integrity and trustworthiness are put to the test. It was possible for an ordinary man to find an excuse to break the promise by saying that it was made only outwardly and under duress and there was no harm in breaking it by taking part in the battle which was going to be fought under the command of the Holy Prophet ﷺ for the sake, and in the cause, of Islàm.

Moreover, it was a battle between Islam and *kufr* (infidelity), raging at a time when the muslim army was weak and ill-equipped. They were only 313 in number unarmed, with only 70 camels 2 horses and 8 swords. Some had taken in their hands sticks and pieces of stones etc. This force was going to encounter a host of 1000 armed men adequately equipped. Thus, in such a critical situation each single soul was highly valuable. Despite all this, the Holy Prophet ﷺ told him that "a promise is a promise"; it must be fulfilled at all costs.

The objective of *Jihad* (Holy War) is the upholding of the Truth

This *Jihad* was not going to be waged to conquer a country; it was, on the other hand, a *Jihad* for upholding the Truth. Would it be right to launch a *Jihad* for the sake

of the Truth and betraying the same Truth by breaking a word of honour? This is indeed impossible.

Today our efforts in preaching Islam are going waste, because we are committing falsehood and following ways and means which are un-Islamic and form sinful strategies. We have become fond of finding excuses and plausible pleas. We do things against the laws of the *Shari'ah* by satisfying ourselves that we are taking such and such steps only because the emergency of the situation demands it.

This is how a promise is fulfilled

The incident mentioned in the preceding paragraphs brings out clearly that the main objective was nothing but the attainment of Allah's pleasure, which lay in the performance of a promise and not in acquiring money, victory or fame of any kind. Hazrat Huzaifah and his father رضی اللہ عنہ were deprived of the unprecedented honour and glory of participating in the battle of Badr. This is what the fulfilment of a promise means!

Hazrat Mu'awiyah رضی اللہ عنہ

We cannot find today examples of such integrity in keeping promises except among the slaves of the Holy Prohpet ﷺ who provided such unique examples. Hazrat Mu'awiyah رضی اللہ عنہ is among those Noble Companions رضی اللہ عنہم about whom ill-wishers have fabricated false reports. There are people who show insolence and disrespect towards him yet listen to this story.

Military Strategy to gain victory

Hazrat Mu'awiyah رضی اللہ عنہ being the Governor of Syria, frequently remained at war with the Romans. Rome at that time was considered to be a super power, endowed

with a tremendous international fighting force. Once Hazrat Mu'awiyah رضی اللہ عنہ concluded with Rome a peace treaty valid up to an appointed date. Hazrat Mu'awiyah رضی اللہ عنہ decided to attack the Romans immediately after the expiry of the appointed date of the peace treaty. It occurred to him that he should assemble his army at the border of the Roman empire and lose no time in launching his attack on the enemy as soon as the peace treaty expired. Thus, the Muslim Army would gain an easy victory.

This is a breach of Treaty

Following this plan, Hazrat Mu'awiyah رضی اللہ عنہ stationed his forces at the border and a part thereof within the enemy's land and were ready for the attack. No sooner did the sun of the appointed day set than Hazrat Mu'awiyah رضی اللہ عنہ ordered his army to advance. This strategy proved very successful and the muslim Army captured a large area of the enemy's land, as there was none to stop them. When the muslim army was thus advancing, they suddenly saw that a rider was heading fast towards them. Seeing him Hazrat Mu'awiyah رضی اللہ عنہ halted his army under the impression that he might be bringing some new order from the commander of the Faithful. On coming nearer the rider began to utter these words loudly:

الله اكبر الله اكبر قفوا عباد الله قفوا عباد الله

"Allah is Great, Allah is Great. O servants of Allah halt; O servants of Allah halt!"

When the rider came nearer, Hazrat Mu'awiyah رضی اللہ عنہ saw that it was Hazrat 'Amr bin 'Absah رضی اللہ عنہ. Hazrat Mu'awiyah رضی اللہ عنہ asked him about his mission. Hazrat 'Amr bin 'Absah said:

وفاء لا غدر وفاء لاغدر

A believer is always loyal and faithful and not disloyal and dishonest in his dealings. He does not betray his pledge. Hazrat Mu'awiyah رضی اللہ عنہ replied: I have not committed any breach of treaty. I launched the attack at a time when the appointed time of the treaty had expired. The messenger said: But you assembled your forces at the border before the expiry of the appointed time and also allowed a part of your forces to cross the border. All this was a clear breach of the peace-treaty. I have heard with my own ears the Holy Prophet ﷺ saying:

من كان بينه و بين قوم عهد فلا يحلنه ولا يشدنه الى ان يمضى اجل

له او ينبذ اليهم على سواء (ترمذی، کتاب الجهاد، بال فی الغدر، حدیث نمبر ۱۵۸۰)

(Tirmidhi..... Hadith no: 1580)

This means: When you have concluded an agreement, you should not betray that agreeent, unless the appointed time of the agreement has expired or you have announced openly before the other party that you have abrogated that agreement.

So in the light of this injunction of the Holy Prophet ﷺ it was not lawful for Hazrat Mu'awiyah رضی اللہ عنہ to assemble his forces near the border of their territory before the expiry of the agreement or before a clear announcement of the abrogation of that agreement.

The entire conquered territory was returned

Just see how a victorious army is advancing and conquering a large enemy territory and is overjoyed with its victory, yet a sudden change takes place in its behaviour. No sooner did its commander Hazrat Mu'awiyah رضی اللہ عنہ heard the injunction of the Holy Prophet ﷺ, than he ordered the entire conquered territory to be returned to the enemy. The territory was returned atonce and the Muslim army came back to their territory. No example of such inci-

dent can be found in the history of the world that a victorious army returned its entire conquered area only to avoid being guilty of the breach of a treaty. Here the question of acquiring land was not involved, nor that of acquiring authority, nor a kingdom. It was the question of acquiring Allah's pleasure for which they aspired. Their action had some resemblance to breach of treaty, so they came back. This is the importance of keeping a promise. When a word of honour is uttered it must be honoured at all costs.

Hazrat Umar Farooq رضی اللہ عنہ and an Agreement

When Jerusalem was conquered during the Caliphate of Hazrat Umar Farooq رضی اللہ عنہ an agreement was concluded between the victorious Muslims and the Christians and the Jews concerning the Holy land. It stipulated that the muslims would protect their life, honour and property and in return they (the Jews and the Christians) would pay a tax called *Jizyah*. Which is levied on non-Muslim subjects of a Muslim state. The Christians and Jews began to pay this tax every year according to the agreement.

Once it so happened that, being engaged in fighting with enemies on other fronts, more forces were needed to deal successfully with them. In order to meet the crisis someone suggested that the forces stationed at Jerusalem were more than necessary. Some Divisions of that force should be sent to the fronts where they were needed. Hazrat Umar Farooq رضی اللہ عنہ accepted this suggestion subject to the condition that the christians and the Jews living in Jerusalem should be advised as under:

We Muslims had taken the responsibility of protecting your lives, honour and property and concluded an

agreement with you to this effect. Now we are required to send our forces to other fronts. As such, we will not be able to make good our pledge to give protection to you. So we are returning the *Jizya* tax realized from you. Now the responsibility to protect your lives, honour and properties will rest with your own selves.

These are some of the examples how the Muslim rulers made good their promises and pledges the like of which cannot be found in the history of any other nation of the world.

The prevailing Forms of Breach of Promise

The second sign of a hypocrite which the Holy Prohpet ﷺ has mentioned in the Hadith is breach of promises and pledges. This is a grievous sin from which every Muslim should protect himself. I had explained in my address that there are many forms of lies which we have excluded from our list of falsehood and lies and do not regard them to be sins. Just in the same way there are certain forms of breach of promises and pledges which we have excluded from our list of breach and betrayal of promises and pledges. There are people who, when asked about a breach of promise, will readily say that it is a grievous sin, yet in their practical life, they commit this sin without feeling any hitch or hesitation.

It is a binding to obey the laws of the country

I want to point out something which the people do not heed, nor do they regard it a matter of religion. My father, Hazrat Mufti Muhammad Shafi Sahib رحمة الله عليه used to say: A promise is not only verbal but it is also a practical issue. For example, a man is living in a country as its national. It means that he has actually given an undertaking that he will obey the laws of the country in which he is

living, as long as the laws do not involve some sinful act. The national is not bound to obey a law which involves a sin and by acting upon it the national becomes a sinner. The Holy Prophet ﷺ has clearly said:

لاطاعة المخلوق فى معصية الخالق (مصنف ابن ابى شيبة ج ١٢ ص ٥٤٦)

(Musannif ibn Abi Shaibah. vol. 12. p.-546)

The obedience to such repulsive laws is not only a binding, and it is also unlawful to obey them. If there is a law and by obeying it you do not commit a sin, you are bound to act upon this law because you have actually made an implied promise that you will obey the country's laws.

Hazrat Moosa (Moses) عليه السلام and Pharaoh's laws

By way of an example, my father رحمة الله عليه used to relate to us the story of Hazrat Moosa عليه السلام. Hazrat Moosa عليه السلام lived in Pharaoh's country. Before becoming a Prophet he had killed a *Qibti* (coptic) by delivering him a fatal blow. This is a well known story which the Holy Qur'an has also related: Hazrat Moosa عليه السلام also used to seek forgiveness from this sin:

لَهُمْ عَلَيَّ ذَنْبٌ (سورة الشعراء: ١٤)

That is: "they have a charge of crime against me" and I have committed a sin against them." Hazrat Moosa عليه السلام considered it a sin and used to seek Allah's pardon. A question arises from this murder. The coptic whom Hazrat Moosa عليه السلام had killed was an unbeliever and belonged to a country which was belligerent. What crime or sin did the murder of this coptic involve? My father رحمة الله عليه explained. When Hazrat Moosa عليه السلام was living in pharaoh's land, he had given an implied undertaking that he would obey the laws of that land, and it was not lawful to

kill anyone. Thus the murder committed by Hazrat Moosa عليه السلام was a violation of the law. Thus the national of every country, whether it is a Muslim or non-Muslim country makes a promise to obey the laws of the country, subject to the condition that this does not compel the national to commit some sin.

To obtain a Visa is an implied undertaking

Likewise when you obtain a visa to go to another country, whether it is a Muslim or a non-Muslim country, like India, America or Europe you give an implied undertaking that you will obey the laws of the country concerned as far as possible, unless this compels you to commit a sin. It is not lawful for you to obey that law which involves you in a sin. In short, all such laws are included in this implied undertaking, unless they compel the visitor to commit some sin.

It is a sin to violate Traffic Rules

Traffic Rules demand that traffic should to kept to the right or the left or should stop at red signal lights and resume movement at green lights. As a national, it is your implied undertaking that you will obey these rules. If anyone does not obey these rules he commits a breach of promise as well as a sin. People generally do not believe that it is a sin to violate the traffic rules, rather they think that it is a matter of cleverness that they disobey the traffic rules and escape from the grip of the law.

You will be responsible for the consequences of this violation here and in the Hereafter

Remember that violating the traffic rules is a sin in many respects. In one respect it is a breach of promise and in another respect by violating these rules you may cause

harm to someone else. These rules are promulgated to maintain order and discipline, so that the action of one person may not jeopardize the safety of another person and thus endanger the well-being of the society as a whole. Thus, if you harm anyone by breaking these rules you render yourself liable to punishment here as well as of the Hereafter.

This is Allah's *Deen* (Faith)

I am explaining these matters because people think that they have nothing to do with religion, but they relate to this worldly life. Why is it necessary to abide by these man-made rules? Bear in mind well that this is Allah's *Deen* which is applicable to all walks of our lives and is not confined only to some particular branch of life. To sum up, it is under no circumstances binding on anyone to obey a rule which compels one to commit a sin subject to this condition, we are bound by the *Shari'ah* to obey all the rules of Government.

Summary

There are many acts which we consider to be acts of breach of promise and there are others which we think they do not involve any breach of promise, although they too involve the same sin. It is necessary to shun such sins and do our best to subject ourselves to the laws of the *Shari'ah* in its entirety.

We have discussed two signs of a hypocrite; the third sign is the betrayal of trust. We take this sin in the same light that we regard some acts of betrayal of trust as betrayal and exclude some other acts from the list of this sin, although they all fall within the definition of betrayal of trust.

وآخر دعوانا ان الحمد لله اب العالمين

Series 24

BREACH OF TRUST AND ITS PREVAILING FORMS

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Jame' Masjid Baitul-Mukarram
Gulshan-e-Iqbal,
Karachi

Date : Friday 13th December, 1991
After 'Asr Prayers.

> The most valuable trust which every man has with him without any exception is man's own life and existence, the parts of his body and limbs, and the time at his disposal. Does anyone think that he is the sole owner of these limbs, including the eyes, the ears, the nose, the tongue, the hands and feet, etc. and can use them as he likes? This is certainly not so! All these limbs belong to Allah Who has bestowed them upon us for using them. It is the demand of this Trust or bequest that we should use this existence of ours, these limbs, faculties and capacities only for the very purpose for which they have been bestowed upon us. If we use them for some other purpose, then we will be guilty of breach of trust.

BREACH OF TRUST AND ITS PREVAILING FORMS

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادی له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله ـ صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا كثيرا ـ

اما بعد!

عن ابی هريرة رضی الله تعالی عنه قال قال رسول الله صلى الله عليه وسلم: اية المنافق ثلاث، اذا حدث كذب واذا وعد اخلف واذا اؤتمن خان ـ وفی رواية، وان صلی وصام وزعم انه مسلم (صحیح بخاری، کتاب الایمان، باب علامات المنافق، حدیث نمبر ۳۳)

All praise is for Allah. We praise Him and seek His help and His forgiveness. We believe in Him and rely on Him. We seek refuge with Him from the mischief of our selves and the vices of our deeds. There is none to lead him astray whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah alone and that He has no partner. I also bear witness that our sire, our authority, and our Prophet and our master, Muhammad ﷺ is His servant and His Messenger. May Almighty Allah have mercy on his household and his Companions. And bless them and salute them all in great abundance.

In this Hadith the Holy Prophet ﷺ has mentioned three signs of a hypocrite and has indicated therein that a man who possesses these three signs does not deserve to be called a believer in the true sense. The two of these, viz. telling lies and betraying promises were discussed in some detail in our earlier assemblies. May Almighty Allah help us in shunning these two vices.

Emphasis on the virtue of trustfulness

The third sign of a hypocrite mentioned by the Holy Prophet ﷺ is the *betrayal of a trust.* A Muslim is not expected to commit this sin. Only a hypocrite can do this. There are many verses of the Holy Qur'an and Ahadith in which emphasis has been laid on trustfulness that trust must be discharged. Allah has said in the Holy Qur'an :

إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰى أَهْلِهَا (٥٨: سورة النساء)

Allah commands you to return Trusts (depos-

its) to their owners. (4:58)

The meaning is quite clear. There is a Hadith of the Holy Prophet ﷺ which emphasizes the same point:

لا ايمان لمن لا امانة له

(Musnad Ahmad-v.3, p. 135).

That is, a man devoid of the virtue of trustfulness is devoid of *Eeman* (belief). The quality of trustfulness is an essential demand and need of *Eeman*. A man should never betray a trust.

The conception of Trustfulness

What I want you to note in this meeting is that we have become used to restricting the sense and meaning of these items. What we understand by the attribute of trustfulness is that if a man deposits with us some money for safe custody for sometime we have to return it to the depositors as and when he wants his deposit back. If we return the deposit on demand, we discharge the trust and are trustworthy: but if we fail to do so, we betray the trust. This is all that we understand by discharging or betraying a trust and nothing beyond that. This too, no doubt, falls within the subject trust. In Qur'an and Hadith, the attribute of trustfulness is very vast in its import, and include many acts which come under trustfulness and are a part of trust and trustfulness.

The meaning of Trustfulness

"*Amaanat*" is an Arabic word which means "to have trust on anyone in any matter". Thus it is the reality of trustfulness that you entrust anything to anyone, of money, a secret or the like, with the hope that the trustee shall maintain the trust with him honestly and discharge it honestly and fully when called upon to do so. Keeping this import of trust you will realise that the attribute includes a

great deal more than which we understand by it.

The undertaking given on the Day of "A-last" (Am I not your Lord?)

Almighty Allah had taken on the "Day of A-last' an undertaking from all men saying:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَّحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُوْمًا جَهُوْلًا (۷۲ الاحزاب)

Indeed, we offered the trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it, but man bore it. Indeed, he is a tyrant and a fool. (33:72)

Allah says that man was really a tyrant and a fool that he accepted to bear the responsibility of this tremendous Divine Trust when powers far stronger than he shrank from this responsibility. He did not take into consideration the weight of the burden which might crush him.

This life is a Trust

Almighty Allah has called this burden a trust. What was that burden which was imposed on man? The commentators of the Holy Qur'an have said that the Trust was this life which was granted to man with option to do good or bad. For doing good, man's reward would be eternal blessing of Paradise and for doing bad the reward would be Allah's wrath and the eternal torment of Hell. Hafiz Shirazi رحمة الله عليه the great mystic poet has expressed the same idea in this persian couplet:

آسمان بارِ امانت نتواند کشید
قرعۂ فال بنام من دیوانہ زد

That is: The heavens could not bear this burden of the Trust, but this heavy burden fell to the lot of this weak

and feeble creature that is man. Any way, the Holy Qur'an has called the burden of this life a "Trust".

This body is a Trust

This entire life has been entrusted to us as a trust. We are required to make use of this life strictly according to the will of Allah and the injunctions of His Prophet ﷺ. Thus, the most valuable trust with which every man has been entrusted without any exception is his own life with all its parts, limbs periods of time and energies. Is there anyone who can claim that he is the owner of his hands, eyes, ears, etc.? None can claim this. This body with all its limbs is a trust with us from its Creator, Allah. All these limbs with the power and advantages inherent in them are blessings granted to us by Allah. We are, therefore, called upon to use them as well as our energies for the purpose for which they have been granted to us and in the way in which we have been commanded to use them. If we do otherwise, it will be a betrayal of trust on our part.

The Eyes are a Blessing

The eyes are a great blessing of Allah which He has bestowed upon us. A blessing like these cannot be purchased at any price. Despite this we hardly value them, because they came to us as in-built lenses in our bodies at the time of birth and have been functioning automatically like the other limbs. In acquiring this blessing of sight man had to spend neither money nor any effort. Man realizes the value of his eyes the day when some defect afflicts them and the blessing of sight is threatened. In such a critical situation man is prepared to spend his entire wealth for the restoration of his eyesight. The eyes may be compared to a delicate piece of machinery which needs neither servicing, nor over-

hanling, nor any monthly expenses, nor rent nor tax.

The Eyes are a Trust

Allah has, however, conferred this machine of the eyes on us as a trust. With them we may see the world and enjoy its wonderful scenes and beauties with the exception of a few objects. Allah has forbidden us to cast our glances on forbidden faces of women because by so doing we would be betraying our trust. According to the Holy Qur'an the misuse of the eyes is a betrayal of trust.

يَعْلَمُ خَائِنَةَ الْاَعْيُنِ (١٩ غافر)

He (Allah) knows the traitor eyes.... (40:19)

This means that Allah is aware when men use their eyes to see forbidden faces or scenes. This is, as if a trustee is misappropriating stealthly someone's money or property that had been entrusted to him to be kept as a trust. This fool does not know that Allah is watching everything and no secret is a secret for Him. That is why Allah has declared the betrayal or misuse of the eyes to be a very grievous sin and crime. The Holy Prophet ﷺ has also given serious warnings against this.

On the other hand, if this blessing and trust of the eyes are used rightly, then you attract Allah's mercy. It occurs in a Hadith that if a person enters his house and casts a loving glance at his wife and his wife also looks at her husband with love, then Allah also looks at both with love and mercy. It is because they put their eyes to the right and lawful use, even for personal gratification. They deserve Allah's mercy for having obeyed Allah's injunction in using their eyes.

The ears are a Trust

Almighty Allah has granted men ears for hearing and allowed them to hear everything. He has imposed only a few restrictions, on hearing like all sorts of music, back-biting, lies and Slanders, etc. If the ears are used to hear such forbidden things, then this is the betrayal of a trust.

The Tongue is a Trust

The tongue is such a blessing bestowed by Allah upon man that it has been discharging its duty of speech since birth and shall continue to do so till his death. It is difficult to encompass how many duties a slight stir of the tongue has been performing for man. Such a great blessing of Allah is this tongue that if by moving it only once you utter these sacred words:

سبحان الله الحمد لله

then according to a Hadith the weight of these sacred words fill half the space of the scale of "Deeds". We should, therefore, use this tongue to ameliorate our Hereafter. If this tongue is used in telling lies, backbiting, in teasing a Muslim or in causing distress to others, then this is a betrayal of trust.

Suicide is forbidden (*Haram*)

So far we have talked only about the limbs of the body. Our entire existence and body as a whole are a trust for us from Allah. Some think that this body is our own and we can use it as we like but this is not correct. It is a trust from Allah. That is why the *Shari'ah* has forbidden suicide. Suicide has been forbidden and made a very grievous sin, because this body, this life and these limbs are not our property; they belong to Allah and we have been forbidden to misuse them.

For example, this book belongs to me and I have

every right and it is lawful for me, to give it to any other person. If there is a man who permits another man to kill him and executes an authority for the killer on a stamped paper to this effect, yet it will never be lawful for the executor to commit this murder on the basis of this permission. The body or the life does not belong to the person who has permitted the murderer to kill him. As already explained, the body or the life belongs to Allah who has entrusted it to one of his trustees as a sacred trust. When a persons body is not his own property how can he be allowed to commit suicide by killing himself or by permitting someone else to kill him.

It is a breach of Trust to commit sins

Allah has granted us this entire existence, life, its energies and faculties, as a sacred trust. So, if anything is done or said in life with the help of these limbs against the will of Allah, it will be committing a breach of trust. The conception of trust in our minds, as hinted earlier, is that if anyone entrusts to us some money as a deposit we should keep it with us, guard it carefully without misappropriating it and return it to its owner without any hesitation as and when he wants it back. If we do not do this but spend that money, then we commit a breach of trust. This conception of Trust is too narrow and limited. The entire life is a trust and every word and act of life are a trust.

It has been said that it is a sign of hypocrisy to commit a breach of Trust. It means that all the sins that are committed either by the eyes, or the ears or the tongues or any other limb of the body are included in the definition of breach of trust; they are not the deeds of a believer but those of a hypocrite.

Borrowed things are a trust

What has been discussed in the preceding pages are general aspects of Trust. There are also some particular aspects of Trust. Sometimes we do not count these latter aspects as Trust. An example is that of things borrowed from others. A man does not himself possess a thing but needs it and borrows it from his neighbour or some friend only for temporary use. I want to read a book and borrow it from a friend of mine for reading and return. Now it is my duty to use this book, or, for that matter, any other borrowed thing with due care and in a proper way without doing any harm to it and return it within the agreed period after using it according to the desire and pleasure of the owner.

These pots and plates are a Trust

Hazrat Maulana Ashraf Ali Thanvi Sahib رحمة الله عليه has explained this important point in many of his sermons, by means of suitable examples. A friend of yours sends you a gift of some food. It is your duty to receive the food in your own plate or pot and return at once the plate or pot of the person who brought the food. What actually happens is that the plate or the pot is retained for many days or are not returned at all. This is clearly a breach of Trust, because the plate or pot was brought to you as a trust and not as a permanent gift along with the food.

This book is a Trust

Another example is that of a book which you borrow from someone for reading and return to the owner. But instead of returning the book in time you keep it with you. This is a breach of trust. This undesirable practice has become so common that people have now begun to say that "it is lawful to steal a book". As such, it does not involve

any breach of trust, therefore the question of returning the book to its owner does not arise. All this comes within the meaning of breach of trust. It must be noted that all borrowed goods are trusts and it is an obligatory duty (*Farz*) to use them according to the wish of the owner. It is unlawful to do otherwise.

Working hours are a Trust

Take another example. A man enters some service and takes up a job. He gives an undertaking to work for eight hours. In other words he has sold these eight hours to the employer . Now these eight hours of his are a Trust of his employer, kept with him. Now if he spends even one minute out of these eight hours in something other than his official duties without the permission of the employer he commits a breach of Trust. For example if some friends visit him during the working hours and he entertains them with tea in a hotel and in gossiping with them. This action of his is a grievous breach of Trust.

Now consider, how negligent we are that we are misusing those hours which we have sold to our employers. Thus, the remunerations that we receive at the end of every month is not lawful for us fully, because we have not given full time to the work for which we have been employed.

The practice of the Teachers of Darul-Uloom, Deoband (India)

Consider the practice of the learned teachers of the Darul-Uloom, Deoband (India) who remind us of the sacred atmosphere which prevaild during the days of the Noble Companions رضی اللہ عنہم. Their monthly salaries did not exceed Rs 10/- or Rs 15/- As they had sold some agreed hours of their time to the Darul-Uloom, they were careful

not to use them in something other than their teaching work. If they ever happend to receive some visitors and spent sometime with them they noted the time so spent. They kept a record for the whole month. At the end of the month they reported the total time thus noted in their - note books to the Administrator, requesting him to deduct from their salaries the amounts due to the hours spent on activities other than their regular teaching duties. They followed this practice, because they believed, and rightly so, that the remuneration received from the institution for personal work would not be lawful for them. What is the practice now! Employees apply for increase in salaries but never for deduction of salaries in respect of time spent on personal work and work other than their allotted duties.

The monthly salary of Hazrat Shaikh-ul-Hind رحمة الله عليه

Shaikh-ul-Hind Hazrat Maulana Mahmood-ul-Hasan رحمة الله عليه was the first student of Darul-Uloom, Deoband (India) through whom the Darul-Uloom commenced its mission. He enjoyed a high position in learning, knowledge and righteousness. At the time when he was a professor of Hadith, his monthly salary was only Rs 10/-. When he grew older, acquired more experience in teaching and his needs of life too increased along with his duties, the advisory council of the Darul-Uloom, decided to grant him an increment of Rs 5/-, raising his salary to Rs 15/- per month. When he received Rs 15/ instead of Rs 10/- he felt surprised. On inquiry he was told that his salary had been increased by Rs 5/- raising it to Rs 15/-. The Shaikh did not accept this increment and told the Administrator of the institution that having grown older and less active he was giving less service, so he did not deserve any increment. He suggested the usual

salary of Rs 10/- should be restored.

The teachers of the Darul-Uloom approached and requested him to accept the increment, otherwise his precedent would create hardship for others. The Shaikh, however, did not change his mind for the fear of the Hereafter where he would have to render an account for every penny earned and spent in this transitory world.

The Darul-Uloom, was not on the pattern of a Univerity of our days in which the professor delivers a lecture to the class and the students take notes from that lectures and the class is over. The Darul-Uloom was founded and is running on the basis of piety and righteousness where all concerned fear accountability in the Hereafter before Allah.

Today is the age of demanding rights

Today all efforts are concentrated on receiving rights. Agitations are being staged, processions taken out and slogans raised for preferring claims and demanding rights. But these agitators never care to think if they are discharging their liabilities and paying what is due by them to others. Today everyone is clamouring for increase in salary, prompt promotion, and more days of leave and allowances, without ever thinking if he is discharging his duties and dues honestly and according to the service rules and agreement.

Everyone should be watchful of his duties:

We must acknowlege the truth that nobody's rights can be discharged in the world as long as we remain demanding our rights and neglecting the rights of others that lie against us. The effective way of meeting claims and discharging rights honestly and justly is that which Allah and His Prophet ﷺ have taught us. For this everyone should be mindful of his own responsibilities, liabilities and duties,

with a view to discharging them honestly and conscientiously. Such a trend of thought and feeling will lead automatically to justice being done to everybody. If husband and wife both realize sincerly the rights and liabilities of each other will find their right settlement between them. In the same way if the employers and the employees are conscious of their rights and liabilities of each party there will be no difficulty in their settlement between them. If such feelings of mutual sympathy and responsibility do not arise in the hearts, no peaceful settlement can come out, despite these everyday, agitation, processions, slogans and creation of associations for the protection of rights and payment of claims. These rights will remain neglected, undischarged and betrayed, unless we fear Allah and we remember the Day of Judgement. Fear of Allah is the only panacea for establishing peace and tranquility in this world.

This is also fraud in weights and measures

The time at our disposal is a trust from Allah. The Holy Qur'an says:

وَيْلٌ لِلْمُطَفِّفِيْنَ ۝ اَلَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ وَاِذَا كَالُوْا هُمْ
اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ (المطففين: ٣)

This means:

Woe to the defrauders who demand full measure when they take it from mankind; but if they measure to them or weigh for them they give less than due. (83:1-3)

The meaning of the verse as given above is self-explanatory. There is painful torment for those who take full measure when taking something from others, but give short measure when weighing something for others. People are under the impression that this ordinance applies only to

transactions concerning sale and purchase of some commodity. The Ulama have said that this التطفيف فى كل شئ applies to all sorts of dealings. For example, if a worker has been employed to work eight hours, but he works less than eight hours, he renders himself liable to this painful punishment.

"Post" and "Position" impose responsibilities

Nowadays we are required to undergo a great fatigue and torture, in case we have to contact an office for some official business, because you have to call at that office many times to get your work done. Sometime the officer concerned is not found in his seat or you are asked to visit the next day or some other plea is taken to postpone disposal. Thus, you have to make endless rounds of that office. This is due to absence of the sense of responsibility towards one's duty and Trust. It is not an easy job and a bed of roses, if one is occupying some high position, it carries with it a heavy burden of responsibilities. Great integrity and moral rectitude are needed to discharge these responsibilities. The heaviness of these responsibilities can be easily guessed from an assertion of Hazrat Umar Farooq رضى الله عنه who said: If even a dog dies of hunger on the bank of the River Euphrates, I feel afraid lest I should be questioned on the Day of Judgement about the death of that dog during my caliphate.

Should I appoint such a person as a Caliph?

It is narrated that when Hazrat Umar Farooq رضى الله عنه was fatally wounded by a murderer, some of the Noble Companions رضى الله عنهم called on him, they advised him to appoint someone to succeed him as a Caliph to take over charge of the affairs of the Caliphate. They proposed to him رضى الله عنه for this appointment the name of his son Hazrat Abdullah bin Umar رضى الله عنه. Hazrat Umar Farooq رضى الله عنه

rejected this advice, saying: You want me to appoint a person as Caliph who does not know how to divorce his wife. (Suyutis History of the Caliphs. p.113)

It so happened that during the time of the Holy Prophet ﷺ Hazrat Abdullah bin Umar رضی الله عنه divorced his wife, while she was in her menses. He violated the order of the *Shari'ah* that one must not divorce one's wife during menstruation. In fact Hazrat Abdullah bin Umar رضی الله عنه was not aware of this order. When this came to the knowledge of the Holy Prophet ﷺ he asked Hazrat Abdullah bin Umar to revoke the divorce and if he wanted to divorce his wife, he should divorce her again during the period of her purification from the menses. Referring to this incident Hazrat Umar رضی الله عنه had said that he did not know how to divorce his wife.

Hazrat Umar رضی الله عنه and his sense of responsibility

In addition to reference to this incident Hazrat Umar رضی الله عنه gave them a second reply by mentioning that it was enough that the noose of the Caliphate had been round the neck of a man hailing from Khattab family (i.e. himself) for twelve years. He did not like to throw that noose round the neck of any other person of his family. He رضی الله عنه further said that he did know what would be his condition when he was called to account before Allah for this tremendous responsibility of his caliphate. This Hazrat Umar رضی الله عنه is the same person who had heard from the Holy Prophet ﷺ the glad tidings of "عمر فی الجنة" (Umar is in paradise). After this glad tidings no doubt remained about his entering paradise. Notwithstanding this, he was so much afraid of his accountability before Almighty Allah on the Day of Judgement. (Tabari's History, vol. III, p-292)

Once Hazrat Umar Farooq رضی الله عنه said that he would

deem it quite satisfactory for him if he was let go on the Day of Judgment on "no loss no gain basis and was sent to "اعراف" (the purgatory). This is a place in between Paradise and Hell which will be allotted to those whose balances of good and bad deeds are just equal. In short, even if a very small fraction of the sense of responsibility and trust is born in our hearts, by Allah's grace, all our problems will be solved.

Problem Number one of Pakistan is Breach of Trust

A question once arose in Pakistan as to what is Pakistan's problem number one. In other words, what is the greatest difficulty of Pakistan requiring the first priority for its solution. It was felt that the problem Number one needing first priority was "Breach of Trust". The conception of honesty or trust is totally absent in our minds. We have lost all sense about the importance of discharging our duties, liabilities and responsibilities. We are running after money and are racing to grab high positions politically and monetarily. We never feel that we will one day have to render accounts before Allah about our deeds done in this world.

Office materials are a Trust

All the materials, articles and equipments of the office where you are working are Trust placed under you. They have been entrusted to you for use for official work and not for personal work. Using them for personal benefits is a breach of trust. Most people think that there is no harm in using small things of the office, e.g., paper pins, small pieces of paper. Remember well that breach of trust is forbidden and it is unlawful whether it relates to small and cheap or valuable articles. Breach of trust is a major sin and disobedience to Almighty Allah. We must refrain

from this sin in all circumstances,

Government and public properties are a Trust

As it has already been said the correct meaning of "Trust" is brought out in this example. Someone having reliance on you, entrusts to you some duty, but you do not discharge that duty according to his trust on you. This is a breach of trust on your part. These roads on which you walk or drive, these buses and Railway trains on which you travel are all a trust to be used honestly and lawfully. If they are used unlawfully and unauthorisedly, then this is a breach of trust. For example, while they are in your use, you make them dirty and unserviceable in one way or the other, then you are guilty of committing a breach of trust. It is a matter of known practice that people dig out drainage lines across roads, enclose parts thereof for holding functions and erect canopies with thick iron nails driven into the roads. Thus, they are damaging them, obstructing their free use and service. These are all unlawful encroachments and are therefore, breach of trust. If a man fixes the drain-pipe of his house so as to let the waste-water on the road, he misuses land which is not his property. According to the laws of the *Shari'ah* this act is unlawful. The Ulama have discussed these issues in detail which may be seen for guidance.

The Drain-pipe (Aquaduct) of Hazrat Abbas رضی اللہ عنہ

Hazrat Abbas رضی اللہ عنہ was an uncle of the Holy Prophet ﷺ. The story of his drain-pipe is well known. His house was adjacent to the Prophet's mosque. One drain-pipe of his house projected in the direction of the mosque and its water fell into the courtyard of the mosque. Hazrat Umar Farooq رضی اللہ عنہ happened to see that pipe and inquired whose pipe it was that pointed towards the courtyard of the mosque. He

was told that it belonged to Hazrat Abbas رضی اللہ عنہ who was an uncle of the Holy Prophet ﷺ. Hazrat Umar Farooq رضی اللہ عنہ said that it was unlawful and ordered to break it. When Hazrat Abbas رضی اللہ عنہ came to know this incident he called on Hazrat Umar Farooq رضی اللہ عنہ and complained to him about this action. Hazrat Farooq رضی اللہ عنہ explained to Hazrat Abbas رضی اللہ عنہ the reason for his action. Hazrat Abbas رضی اللہ عنہ told Hazrat Umar رضی اللہ عنہ that he had fixed that drain-pipe with the permission of the Holy Prophet ﷺ. Hazrat Farooq رضی اللہ عنہ took Hazrat Abbas رضی اللہ عنہ to the Prophets mosque. He kneeled down under the drain-pipe and asked Hazrat Abbas رضی اللہ عنہ to refix the pipe by standing on his back. Hazrat Farooq رضی اللہ عنہ also said that Khattab's son had no business to break a drain-pipe which had been fixed with the permission of the Holy Prophet ﷺ. Hazrat Abbas رضی اللہ عنہ replied that he would have the needful done. To this Hazrat Farooq رضی اللہ عنہ reacted by saying that as he had ordered the drain-pipe to be broken he should bear the punishment. Anyway, as Hazrat Abbas رضی اللہ عنہ had fixed the drain-pipe with the permission of the Holy Prophet ﷺ his action was lawful. In normal conditions it is unlawful to fix such drain-pipes without the permission of the Government. (Tabaqat Ibn-ul-Ma'arij. vol. iv, p-20)

Today the situation has become so hopeless that a man grabs as much land as he desires, without thinking at all that he is committing a sin. People are offering their prayers and at the same time are committing many sins and breach of trust. People must do their best to save themselves from such sins.

Topics discussed in a meeting are a Trust

The Holy Prophet ﷺ has said in a Hadith: "المجالس بالامانة" (Jami-ul-usool, 6:545). This means that what is said and talked in a

meeting is also a trust with those who hear that talk. For example, two or three men are talking together in a formal style and their talk may include some secrets also. It is a breach of trust to divulge these secrets to other circles and outsiders. Some people are fond of spreading rumours and conveying the secrets of one person or group to another. This is nothing but creating disorder and corruption. There is, however, an exception to this principle. If in a meeting plans are being hatched to commit robbery murder or breach of peace and order, it is necessary to bring such conspiracies to the notice of the authorities concerned to suppress the mischief. The general rule however, is that secrets of one person should not be divulged to others.

Secrets are a Trust

Sometimes it so happens that a man hears someone's secret and, unable to keep it to himself, he divulges it to another person forbidding him to divulge the secret to any one else. This latter person divulges that secret to a third person forbidding him with emphasis to tell the secret to a fourth person. This vicious circle goes on widening till the secret becomes a common talk of the public. Just think for yourself of the harm and sin involved in breach of trusts.

This is a vice which has created terrible chaos and corruption in our society. This is a gengeral trend of behaviour prevailing in the society that incorrect and exaggerated reports are being circulated among persons leading ultimately to large-scale disturbances.

To overhear other's telephone conversation

It is a breach of trust to over-hear conversation going on between two persons on the telephone which may be some secrets about their private affairs of which

they may not like others to know. Over and above this, everyone is aware of the scourge of telephone-tapping which may be intentional or unintentional through some fault in the telephone lines. All these activities fall within the definition of spying, are unlawful and a grievous sin as well as a breach of trust. What is more, some people feel proud by becoming aware of the secrets of others and consider these activities as an art and a fine performance on their part, yet according to the Holy Prophet ﷺ this is included in the sin of breach of trust.

Summary

To sum up, there is not a single aspect of our life in which command has not been given to discharge and honour trust. Equally numerous are, also the occasions on which the sin of breach of Trust is being commited by the people. The vices mentioned to you fall within the definition of breach of Trust and may be regarded as hypocrisy. It is, therefore, necessary that all of us should always preserve in their memory the sacred words of the Hadith, saying that there are three signs of a hypocrite, viz.,

(1) When he talks, he lies;

(2) When he makes a promise he breaks it, and

(3) When he is entrusted with a trust he betrays it.

It is a part of *Deen* to follow the injunctions implied in the Hadith. We have confined *Deen* only to a few aspects of our lives, although it encompasses the entire course of our existence.

May Almighty Allah help us to understand the true meaning and spirit of *Deen* and follow it as desired by Allah and His Prophet ﷺ. *Aameen*

وآخر دعوانا ان الحمد لله رب العالمين

Series 25

HOW TO REFORM THE SOCIETY

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Jame' Masjid Baitul-Mukarram
Gulshan-e-Iqbal,
Karachi

Date : Friday 29th November, 1991
After 'Asr Prayers.

What does society mean? Society includes in its meaning you, I and all individuals, living together in a given sector, area, city or a country. If every individual takes care to reform himself, the society as a whole will become reformed in due course. Ignoring this principle, if we find fault with and speak ill of one another; the society can never be reformed.

HOW TO REFORM THE SOCIETY?

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرو انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلى اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

يٰٓاَيُّها الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لاَ يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ط اِلَى اللهِ مَرْجِعُكُمْ جَمِيْعاً فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ (المائدة: ١٠٥)

All praise is for Allah. We praise Him and seek His help and believe in Him and rely on Him.

We seek refuge with Him from the evils of our souls and from the vices of our deeds. There is none to misguide him whom Allah guides and none to guide him whom Allah lets go astray. I bear witness that there is no God but Allah, the one the one Who has no partner. I also bear witness that our sire, our authority, our Prophet and our master, Muhammad ﷺ is His servant and His Messenger. May Almighty Allah send mercy on him, his household and his Companions, and bless them all and send salutations on them in great abundance.

O you who believe! Take care of your own souls. He who is strayed cannot harm you, if you are rightly guided. To Allah will you all return; and then He will inform you of what you used to do. (5:105)

A unique and wonderful verse

This is a unique and wonderful verse of the Holy Qur'an which diagnoses a very serious disease of ours. In fact it discloses a very hidden and imperceptible malady in our souls. Who knows the psychology and temperament of man more than his Creator, Allah? This verse also contains an answer to a very important question which is arising in our minds.

Why do the efforts made to reform the society are ineffective

We see today that in this world strenuous efforts are being made every where to effect reform and improvement in the human society, through associations and groups formed for this purpose. Innumerable sessions, meetings

and assemblies are held. Agitations are staged and processions taken out for the sole purpose of arresting the degeneration of the society and uplifting its standard of morality and discipline. All the associations, committees and social Institutions are striving hard day and night to achieve the same aim to reform the society. In addition to these Associations and Bodies a large number of philanthropists have devoted their valuable lives to this righteous cause yet without any encouraging results.

If you take the trouble of visiting offices, market places, parks, hotels, etc. and see for yourselves, the activities and conduct of the people in these places,you are sure to realize that the fast deteriorating conditions of our society are counter acting and nullifying the effects, if any, of the efforts made to bring reform in the standard of the society and to raise the level of its morality. It seems as if the wheel is revolving in the reverse gear. If there is any progress, it is in vice not in goodness. In such a deplorable state of affairs a question naturally arises why the efforts made to ameliorate the society are going waste. Leaving aside a few exceptions, this degeneration is visible in every nook and corner.

Diagnosis of the Disease

Almighty Allah has, by His mercy, furnished in this verse, along with diagnosis, a remedy for the disease. This is a verse the words and meaning of which generally remains absent from our minds.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ط
اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ (المائدة: ١٠٥)

O you who believe! Take care of your own souls. He who is strayed cannot harm you; if you are rightly guided. To Allah will you all re-

turn; then He will inform you of what you used to do. (5:105)

Mindful of others' interests and neglectful of one's own

This verse has pointed out to us a very basic disease of our own. An effective cause of the failure of our reformative efforts lies in the fact that when people launch their campaign to ameliorate and reform the society, they concentrate all their attention on others but fail to look into their own selves to find out their own short comings and faults requiring to be remedied and reformed first. It has now become a common practice of our public leaders, reformers, and preachers to find fault with, and pry into, the behaviour and conduct of, others and conniving at their own personal faults and lapses which deserve their attentions first. They exhaust all the art of oratory in commenting on others without bestowing the least attention upon their own weaknesses and defects. In most cases these preachers and speakers deliver their addresses and sermons only to get public applause and to satisfy their own ego. The obvious result of such campaigns is failure and frustration.

The most ruined person

The Holy Prophet ﷺ has said in a Hadith:

من قال هلك الناس فهو اهلكهم (صحيح مسلم كتاب البر و الصلة باب النهى عن قول هلك الناس حديث نمبر ٢٦٢٣)

(Sahih Muslim ..... Hadith no: 2623)

That is: "The man who says that the people are ruined is himself ruined most of all".

In other words; if a man is commenting on others by his remarks that they have gone astray, then he himself has gone astray farther than they. This man is finding fault

with others instead of minding his own business. He, therefore, requires reform more than others!

A sick man cannot afford to worry for others sickness

A man who is suffering from gripes and is restless on this account can hardly worry for those who are sneezing and are thereatened by an attack of influenza. If a man has the attack of some serious disease, it will be very natural for him to get rid of his own disease, instead of worrying for others, suffering from minor diseases. It is therefore, very unnatural, rather foolish, to feel for others when the situation demands that he should feel for himself and first mind his own health safety and welfare.

"But she is not suffering from colic"

It so happened that once I took a female relative to a Hospital, because she had some mild pain in her stomach. At the time of getting into the lift I saw a female patient approaching the lift door on a wheel - chair. Her hands and feet were broken and covered with plaster. Her chest was burnt. She was indeed in a very pitiable condition. To console my relative patient I said to her: Look here! How much distress and pain this woman is undergoing! A man feels a sort of relief in his own pain which induces him to thank Allah. In reply my relative patient said: She has indeed broken hands and feet, but at least she has no pain in her stomach.

In her opinion, the pain in her stomach was greater than the suffering of the other seriously wounded woman whose hands and feet were broken and the chest burnt. This is because one feels ones own pain and agony more acutely. This is an example of how we are trying to search for the defects and weaknesses of others but do not look

into our own faults and shortcomings to eradicate them.

Treatment of the Disease

In this verse Allah is warning us by commanding that first we should take care of our own souls instead of finding faults with others. If we follow the path of right guidance, the deviation and erroneous conduct of others will not harm us. Everyone will be responsible for his own deeds. So he should mind his own affairs. because he shall have to render an account for his doings before Allah in the Hereafter. Who knows that the deeds done by the man who is being criticised may be more valuable in the sight of Allah than the deeds of the person who is indulging in criticism and fault finding.

Any way, we generally make speeches and deliever sermons as a hobby and enjoyment. This is not the way of reforming the society.

Meetings of self-searching and self-accountability

It is all right to hold meetings to discuss the vices that have crept into our society and to attend such meetings to listen to, understand and act upon the reformative instructions and other religious matters discussed in such meetings. In fact such meetings are welcome.

Man's First task

It is the primary duty of man to review his day's activities to ascertain what work he is doing according to the pleasure of, and in the way taught by, Allah. He should also see how many deeds he is doing against the pleasure of Allah. If he is disobeying any of Allah's commands, he must think how to make himself obedient and

how to reform himself. If Almighty Allah creates this thought in our hearts, this will, God willing, lead to the reform of our society.

What is Society?

Society may be defined as a group of individuals living in a particular area. If every individual living in a society reforms himself and improves his conduct, this will automatically lead to the reform and improvement of the society as a whole. On the other, hand, if everyone tries to reform others, ignoring his own need of reform, there will be no improvement in the society at all.

The practice of the Noble Companions رضی اللہ عنہم

If we look closely into the lives of the Noble Companions رضی اللہ عنہم we shall find that the first and main concern of everyone of them was to reform himself and to get rid of his defects and weaknesses and become an obedient servant and a good Muslim. Hazrat Hanzallah رضی اللہ عنہ is a renowned companion of the Holy Prophet ﷺ who used to attend the Prophet's meetings to receive benefits from him ﷺ and purify his soul. One day he came to the Holy Prophet ﷺ running and shouting these words: Hazrat Hanzallah رضی اللہ عنہ has become a hypocrite! The Holy Prophet ﷺ asked him what had happened to him. In reply he said: O Prophet ﷺ of Allah! As long as I remain in your company and listen to your sermons, my heart is highly inspired and I feel inclined to improve my soul. However when I leave your company and go out to attend worldly affairs, all this blessed effect vanishes. I feel afraid that this is a hypocrite's character that what is within does not correspond to what is outside.

On hearing this the Holy Prohpet ﷺ pacified him by saying: O Hanzallah رضی اللہ عنہ, you have not become a hypo-

crite. These are momentary changes. The condition of the heart does not remain constant at all times. The emotions and feelings are subject to change from time to time. It is not, therefore right to feel that one has become a hypocrite on account of such temporary changes. (Sahih Muslim .... Hadith no: 2750)

Now consider that Hazrat Hanzallah رضی اللہ عنہ felt that he had become a hypocrite, but he did not charge with hypocrisy any other person. By the process of self searching and self accountability he felt very much worried by the thought that he had become a hypocrite. This behaviour demonstrates that he was sincerely concerned with his own reform and improvement.

A distinction of Hazrat Huzaifah bin Yaman رضی اللہ عنہ

The Holy Prophet ﷺ had taken Hazrat Huzaifah bin Yaman رضی اللہ عنہ in his confidence and informed him of many of his ﷺ secrets, including the names of all the hypocrites residing in Madinah Hazrat Huzaifah رضی اللہ عنہ was aware of the hypocrites of Madinah with such certainty that if he did not join the furneral prayer of any person in Madinah, the companions concluded that the deceased was a hypocrite for sure. Conversely, if Hazrat Huzaifah رضی اللہ عنہ joined the funeral prayer of anyone, it was taken as a sign that the deceased was a believer. It was, therefore, from Hazrat Huzaifah's absence or presence in a funeral prayer that the Noble Companions رضی اللہ عنہم knew about the belief or unbelief of the departing man.

The second Caliph's suspicion about his own hypocrisy

Hazrat Umar Farooq رضی اللہ عنہ had been appointed Caliph of the Islamic Empire extending over about half the

world. He was known to be a very strict disciplinarian and a stern administrator. He was always vigilant on the lawless and the miscreants, with his whip in his hand. His awe spread far and wide. Despite all this power and pelf, he, according to a Hadith, used to request Hazrat Huzaifah to tell him if his name was also included in the list of names of the hypocrites which he had received from the Holy Prophet ﷺ Hazrat Farooq's anxiety to know if he was or was not a hypocrite shows his sincerity in *Deen* and fear of Allah. (Albidayah Wannihayah. vol. 5. p. 19).

What emanates from the core of the heart is effective, indeed

The Noble Companions رضی اللہ عنہم were so sincere and true in their Deen that they always scrupulously guarded themselves against doing anything anti to the Commands of Allah and His Prophet ﷺ. When they remained obsessed with such thoughts their advice to others for reforming themselves did have its effect on the hearts. It is such sincerity that transforms the pattern of lives and brings revolutions in the society. Allamah ibn Jauzi رحمۃ اللہ علیہ was a renowned religious preacher. It is said that his sermons were so touching, attractive and effective that after listening to one sermon about a thousand persons made pledges at his hands to give up all their sins and became righteous Muslims. It was not the eloquent and inspiring oration that worked the miracle. The secret of the effectiveness of his sermons was that the words came from the depth of his heart and touched the strings of the hearts of the listeners.

Our plight

On the other hand, our plight is deplorable. I am giving you advice, and I myself do not act up what I am advising my auddience to follow. Such empty sermons have hardly any effect on the listeners and if they ever have some effect the effect vanishes when the man finds that the preacher himself does not follow what he is recommending to others. In this way the teachings or the sermons evaporate in the air without having any effect, whatsoever, on the audience.

The prayer (*salah*) of the Holy Prophet ﷺ

What is the secret of this miraculous success of the Holy Prophet ﷺ that only in a short period of twenty three years he revolutionised the entire Arabian peninsula, rather the entire world. The secret of this success lies in the fact that he acted more sincerely and vigorously upon what he preached to others for action. He ﷺ commanded us to pray only five times a day, while he ﷺ himself prayed at least eight prayers daily, these three were the prayers of *Ishraq*, *Chasht* and *Tahajjud*. His ﷺ condition was that:

اذا حزبه امر صلى

(Mishkat. Book of Salah..... Hadith no: 1325)

Whenever some distress befell him ﷺ, he at once stood up for prayer and turned his attention to Allah in supplication. He ﷺ used to say:

جعلت قرة عینی فی الصلاة (نسائی کتاب عشرة النساء باب نمبر ایک)

The coolness of my eyes lies in prayer (Nisa'i, Book-ten women chapter 1)

The Prophet's Fasting

According to the Holy Qur'an the Muslims have been commanded to observe fasting only for one month during Ramadhan. The Holy Prophet ﷺ imposed upon himself additional fasting. There was not any month of the year in which he ﷺ did not fast at least three days. In some months he observed fasting for more than three days.

Continuous Fasting is prohibited

The Holy Prophet ﷺ saw that some Companions رضی الله عنهم were fasting continuously for two days. The Holy Prophet ﷺ stopped them from fasting in that way and declared such fasting unlawful for them. As for himself ﷺ, he did observe continuous fasting and asked the Companions not to follow his analogy, because his Lord, Allah, satisfied his hunger and quenched his thirst. In other words, the Companions رضی الله عنهم did not have that strength which the Holy Prophet ﷺ had to observe continuous fasting. See how the Holy Prophet ﷺ paved for others the path of ease and convenience that they ate their fill at the end of the fasting till the beginning of the next fasting day. (Tirmidhi chapter 62. Hadith no: 778)

The Holy Prophet ﷺ and *Zakah* (the obligatory alms)

The Holy Prophet ﷺ has commanded us to pay the fortieth (2.50%) part of our wealth every year as *Zakah* (obligatory alms). As for himself, he gave out in charity all the wealth that came to him from time to time from various sources. Once the Holy Prophet ﷺ stepped on the prayer-mat to conduct the prayer in his mosque and the prayer was about to commence when he ﷺ suddenly stepped back, went to his house and came back after a little while and con-

ducted the prayer. The Noble Companions رضی اللہ عنہم were surprised at this unusual behaviour of the Holy Prophet ﷺ and asked him about this. The Holy Prophet ﷺ told them: When I stepped on the prayer - mat I remembered that I had left in the house seven Dinars (a gold coin). I felt ashamed to think that I am standing before Allah in a condition that I have in my house seven Dinars which are more than enough to my needs. I therefore, quickly disposed of them and came back to conduct the prayer.

The Beloved of Allah (i.e. the Prophet ﷺ) dug ditches also

Dictches were being dug on the occasion of the battle of Ahzab. He ﷺ did not prefer that being the leader he should be taking rest, while others were doing the hard work of digging ditches. He ﷺ therefore, allotted to himself an equal portion of the work. A Companion رضی اللہ عنہم has related that it was a hard time for the Muslims and they had hardly any food to satisfy their hunger. At the time of digging the ditch this Companion had tied on his belly a piece of stone to appease his hunger.

To tie pieces of stone on the belly

We have often heard the proverb of tying a piece of stone on the belly on being unable to satisfy hunger for want of anything to eat. We feel surprised how this device can appease hunger. This is explained by saying that the weight of the stone tied on the belly helps the man to straighten his back and this enables him to stand erect.

The Holy Prophet ﷺ had tied two pieces of stone on his belly

In that time of scarcity a Companion called on the Prophet ﷺ and complained to him ﷺ that he had tied on his belly a piece of stone to appease his hunger. In reply the Holy Prophet ﷺ showed the Companion رضی الله عنهم his own belly on which he had two pieces of stone.

This is just the principle that is being taught to others - the principle that one should first follow oneself what one is going to advise others to follow.

The task and toil borne by Hazrat Fatimah رضی الله عنها

Once Hazrat Fatimah رضی الله عنها, the leader of Paradise among women, called on the Holy Prophet ﷺ. Showing her hands to the Holy Prophet ﷺ on which skin-corns had formed on account of moving the grinding hand-mill for flour and blue marks had formed on her chest by carrying the water-bags. He begged her reverend father, the Holy Prophet ﷺ to grant her one maid-servant out of the captives captured on the occasion of the victory of Khyber who had been distributed among the Muslims. It would not have been an extraordinary favour to Hazrat Fatimah رضی الله عنها, the Prophet's own beloved daughter, if a slave girl had been allotted to her. The Holy Prophet ﷺ replied to this demand, as follows:

O Fatimah رضی الله عنها! No slave or maidservant would be allotted to the household of Muhammad the Prophet ﷺ of Allah until the Muslims, as a whole, are settled well. To relieve you of this toil and distress I am prescribing for you a formula better than a slave or a maidservant,. It is: Recite after every prayer (*Subhan-allah*) "سبحان الله" 33 times; "الحمد لله" 33 times (*Alhamdu-lillah*) ; and "الله اکبر" 34 times; (*Al-*

lahu Akbar). (Sahih Muslim, vol II p. 351)

That is why this is called "تسبیح فاطمه" (*Tasbih-e-Fatimah*). Now see the difference. Slaves maidservants and money are being distributed among the general public, but the household of the Holy Prophet ﷺ has been totally deprived of these bounties.

The intention in relating this incident is to emphasize that the advice of a preacher affects the hearts and touches the soul of the listeners only when the preacher himself acts upon his advice. It is the hearty, sincere and purely disinterested teachings that bring revolutions in the lives of the people and affect their conduct and character, widening their outlook. The unprecedent revolution that came over the lives of the Noble Companions رضی الله عنهم is indebted to the sincere and selfless teachings and training of the Holy Prophet ﷺ.

To observe optional fast on the 30th of Sha'ban

Some people observe fast on the 30th of the month of Sha'ban. They do this to ensure that they may not miss a fast on account of a possible failure in sighting the Ramazan moon. The Holy Prophet ﷺ has however, forbidden to observe fasting on the 30th of Sha'ban. This prohibition relates only to those who fast on the 30th of Sha'ban by way of precaution against losing a Ramazan fast. The prohibition does not apply to a person who is regular in observing optional fast and fasts on this day also. This optional fast is lawful for him. (Tirmidhi, book of Ramazan, chapter no:3)

Imam Abu Yusuf رحمة الله عليه himself used to fast on the 30th of Sha'ban, yet at the same time he used to go about the city asking everyone not to fast on that day (i.e. the 30th of Sha'ban). The secret of this strange prohibition lay in the Imam's anxiety to ensure that the people should not

fast on the 30th of Sha'ban by way of precaution against missing a Ramazan fast, for that would be a sin.

The precaution of Hazrat Thanawi رحمة الله عليه

Hazrat Maulana Ashraf Ali Thanawi رحمة الله عليه was a Shaikh who always tried, through his *Fatawa* (Religious Rulings), to provide ease and facilities for the people in following the path of *Deen*.

The Holy Prophet ﷺ has said in a Hadith that it is unlawful to sell or purchase fruit trees before they bring forth their fruit which can be seen and evaluated correctly. With reference to this Hadith some Shaikhs issued their *Fatawa* (Rulings) that it is unlawful to purchase and eat the fruits sold in the markets, because the trees on which they grow are sold and purchased before they bring forth their fruits. Hazrat Thanawi رحمة الله عليه issued a ruling that it was quite lawful to purchase and eat the fruits which are sold in the market, yet he himself never ate fruits purchased from the market. The teachings of such selfless Shaikhs have their effects on the hearts of the listeners, because they first themselves act assiduously upon what they preach to others.

How to reform the society

Those men, groups, associations that stand up with a mission to reform the society have in their minds that those whom they want to reform are all bad people. This is a serious weakness and misunderstanding of the so-called reformers. These reformers do not care to look into their own weaknesses and defects. Almighty Allah has said in His Book, the Holy Qur'an:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ط

(المائدة: ١٠٥)

O you who believe! Take care of your own. He who is strayed cannot harm you, if you are rightly guided... (5:105)

The verse warns all men to take a stock of their own acts and doings rather than feeling anxious about the affairs of others. It is no wisdom to try to reform others and ignore their own defects and errors. Men should concentrate all their attention on reforming their own lives and ways to the best of their ability. This is the way of reforming the entire society. What is society? It is a group of individuals, families and tribes. On the reform of these depends the betterment of the society. Instead of searching for the faults and sins of others look for your own faults and shortcomings. If you see that people are telling lies, taking bribes, accepting and paying interest, cheating others and devouring ill-gotten income, then do not indulge yourself in these sins. Think of reforming others when you have reformed yourself.

Discharge your Duty

It is also necessary to understand, that while trying to reform yourself, it is also your duty to convey words of piety and righteousness where they are needed. Without this you cannot be regarded as rightly guided, nor can you reform yourself. This is what Hazrat Abu Bakr رضی اللہ عنہ has explained in a narrative:

عن ابی بکر الصدیق رضی اللہ تعالی عنہ قال: یا ایها الناس انکم
تقرؤن هذه الاية :
" يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ
ط " وانی سمعت رسول الله صلی الله علیه وسلم یقول ان الناس اذا
راوا الظالم فلم ياخذوا على يديه اوشك ان يعمهم الله بعقاب منه

A misunderstanding about the meaning of the verse

In this narrative Hazrat Abu Bakr Siddiq رضی اللہ عنہ has admonished the people in misunderstanding the meaning of this verse. In the exposition of its meaning he quoted a Hadith of the Holy Prophet ﷺ which throws light on the correct meaning of the verse.

Hazrat Abu Bakr رضی اللہ عنہ said: The people think that this verse demands from them that they should take care of their own lives and they are not concerned with the good or bad deeds of others. It is wrong to interpret this verse in this way. If the people see that a wrongdoer is doing wrong to another person, they should stop the wrongdoer from his wrong. If they do not stop this oppression, then Allah may inflict on them His punishment.

Hazrat Siddiq Akbar رضی اللہ عنہ is saying that a tyrant is committing tyranny against some person and you have power to stop the tyrant from his tyranny, yet you sit idle; you think, in the light of this verse, that it is not your responsibility to interfere in the matter as long as you are safe from committing such tyranny. You think that, as the verse says, no harm will fall upon you on account of this passive attitude of yours. Such thinking is not right.

Hazrat Siddiq Akbar رضی اللہ عنہ says that it is quite wrong to interpret this verse in this way. Allah has also commanded that you must stop tyranny when you have the power to do so.

Correct Interpretation of the verse

Then what is the correct meaning of this verse? It has been stated in the verse: If you take care to reform yourself the straying and error of others will not harm you. There is a man who has discharged his duty to enforce the right and forbid the wrong to the best of his ability, yet another person

is not heeding the former's advice and teachings. In such a situation the error and straying of the latter will not harm the former who should take care of himself and his own affairs, leaving the other person in his error and straying. The latter's straying will not harm the former in any way nor will any blame lie on him before Almighty Allah.

How long is it necessary to pursue the duty of reforming the children

Men have been commanded to look after their children and put them on the right path, if they are found to be going on the wrong path. This is exactly in compliance with an injunction of the Holy Qur'an:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا

O you who have believed! Save yourselves and your families from (Hell) Fire. (66:6)

Thus it is an obligatory duty of parents to look after and save their children from the punishment of the Hereafter. Now take the example of a man who devotes all his energies to the guidance of his children, but the children do not heed the advice of their father. In such a situation no blame lies on the father. The son of Hazrat Nooh (Noah) عليه السلام also did not embrace Islam till the last moment. Hazrat Nooh (Noah) عليه السلام exhausted all his energies and methods to preach him and persuaded him to take the right path. The erroneous son, however, did not see his way, to accept Islam to the last moment. Now no blame will lie on the shoulders of Hazrat Nooh (Noah) عليه السلام for the misguidance and error of his son.

A man notices that a very fast friend of his is following the wrong path of error and aversion. This man, therefore, tries to correct and reform his friend with love and

sympathy as far as possible. However, his efforts failed to reform the errant friend. Now no responsibility lies on the shoulders of this man in respect of his disobedient friend.

Do not forget yourself

Allamah Nuwawi رحمة الله عليه has cited this verse:

اَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتَابَ ط اَفَلاَ تَعْقِلُوْنَ (سورة البقره : ٤٤)

Addressing the Jews in this verse Allah said to them: Do you enjoin righteousness upon others, and forget your own selves, while you read the Book? Do you then not understand? (2:44)

That is, the Jews were highly learned in the scriptures and the common people revered them on this account, yet these learned men did not themselves practise the religion. Although addressed to the jews, the verse applies more appropriately to the Muslims that one who is preaching religion to others should first follow his preachings himself.

I have already mentioned to you the precept that a man who is committing some sins and wrongs himself is not forbidden from teaching and preaching to others. He should preach religion to others but, while preaching, he should also consider his own self and apply his preaching to himself also. He should bear in mind that what he is preaching to others equally applies to him also.

A dangerous situation for speakers and preachers

After this verse Allamah Nuwawi رحمة الله عليه has cited a Hadith of the Holy Prophet ﷺ which contains something very alarming for us:

عن اسامة بن زيد بن حارثه رضى الله عنهما قال سمعت رسول الله

صلی اللہ علیه وسلم يقول يؤتی بالرجل يوم القيامه فيلقی فی النار فتندلق اقتاب بطنه فيدور كمايدور الحمار فی الرحا فيجتمع اليه اهل النار فيقولون يا فلان مَالكَ؟ الم تكن تأمر بالمعروف وتنهی عن المنكر؟ فيقول: بلی كنت آمر بالمعروف ولا آتيه وانهی عن المنكر و آتيه (البداية جلد ١: ص :١٨٧)

It is narrated from Hazrat Usamah bin zaid bin Harisah رضی اللہ عنه that he heard the Holy Prophet ﷺ saying: On the Day of Judgement a man will be brought and thrown into the Fire. Then owing to heat his intestines will come out of his stomach and the man will go round his intestines like an ass going round a grinder. Seeing him in this condition the inmates of Hell will gather round him and ask him about his plight, saying" Why are you being punished? Are you not the same fellow who used to enjoin upon right and forbid wrong? You were a well educated person, a Preacher and a Reformer. How are you today in such a pitiable condition? At that time the man will reply, saying" I did really enjoin upon the people right, but did not myself follow the right course. I used to stop people from bad pursuits, yet I myself followed those bad pursuits. This has driven me today into this condition. May Allah save us all from this horrible situation. *Aameen*!

I shudder with fear on reading this Hadith. This is a very critical situation for those who have to teach good things and address people on the topic of religion. It is feared lest these holy persons should become liable to this humiliating punishment.

May Allah protect us all from becoming a target for punishment.

A candle is lighted from another candle

If a man overlooks his own condition, but finds faults with others and tries to reform them, then such attitude will effect no reform in the society; instead, it may create corruption and disorder. This is just what we are witnessing today. If Allah is kind enough to create in our hearts the desire to see that everyone of us looks into his own self to find out his defects and shortcomings and renounce them this will lead to betterment. There is no doubt that at the end of this life, whatever its duration, everyone has to enter his grave and render before Allah an account of his deeds he did in his life. Everyone should therefore, review his deeds and activities and try to reform those aspects of his life where reform is called for. If every individual succeeds in reforming himself one after another, the light of betterment and amelioration will go on spreading farther and farther, just as one candle lights a second candle and the second a third candle and so on so forth. In this way the light of *Deen* will go on expanding more and more, until the society, as a whole, will become fully reformed.

May Almighty Allah beget this desire and enthusiasm in our hearts. *Aameen.*

و آخر دعوانا ان الحمد لله رب العالمين

Series 26

OBEDIENCE TO ELDERS AND DEMANDS OF ETIQUETTE

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue	:	Jameʿ Masjid Baitul-Mukarram Gulshan-e-Iqbal, Karachi
Date	:	Friday 7th January, 1992 After ʿAsr Prayers.

It is the demand of discipline and respectfulness that when a senior and elder orders juniors and the youngers, the latter should obey that order, even though it may seem to be against the rules of etiquette and discipline. This is because obedience to the order of an elder has a priority over, and preference to the rules of etiquette.

OBEDIENCE TO ELDERS AND DEMANDS OF ETIQUETTE

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرو انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له واشهد ان سيدنا وسند نا وشفيعنا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه وعلي اله واصحابه وبارك وسلم تسليما كثيرا

اما بعد!

عن ابى العباس سهل بن سعد الساعدى رضى الله ان رسول الله صلى الله عليه وسلم بلغه ان بني عمرو بن عوف كان بينهم شر فخرج رسول الله صلى الله عليه وسلم يصلح بينهم فى اناس معه فجلس رسول الله

صلى الله عليه وسلم وحانت الصلاة...... (صحيح بخارى، كتاب الاذان، باب من دخل ليوم الناس، حديث نمبر ٦٨٤)

All praise is for Allah. We praise Him and seek His help and forgiveness. We believe in Him and rely on Him. We seek refuge with Him from the evils of our souls and the vices of our deeds. None can misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no god but Allah, the One. He has no partner. I also bear witness that our sire, and our authority and our Prophet and our master, Muhammad ﷺ is His servant and Messenger. May Almighty Allah have mercy on him and on his household and his Companions and send on them blessings and salutations in great abundance.

The chapter on "Reconciliation among the people" is in progress and three Ahadith on this chapter have been cited earlier. This is the last Hadith of this chapter. As it is a bit lengthier, it is being translated and explained below.

To effect reconciliation among people

Hazrat Sahl bin Saʽd-as-Saaʽidi رضی الله عنه has narrated that once the Holy Prophet ﷺ came to know that the people of the tribe of Bani ʽAmir bin ʽAuf were quarreling among themselves. The Holy Prophet ﷺ called on them in order to effect a reconciliation among them. He ﷺ also took with him some of his Companions رضی الله عنهم to help him ﷺ in this attempt at reconciliation. The discussions drew lengthy and in the meantime the prayer - time arrived. the result was that he ﷺ could not go to his mosque to conduct the prayer.

The intention of mentioning this Hadith here is to point

out the importance the Holy Prophet ﷺ attached to the working of effecting reconciliation and bringing peace among people. To him ﷺ this matter was so important that he ﷺ missed the opportunity of joining the prayer in his mosque.

The narrator of the hadith says that when the Muazzin of the Holy Prophet ﷺ, Hazrat Bilal رضی اللہ عنہ saw that the prayer-time had approached, and the Holy Prophet ﷺ had not returned to the mosque he called on Hazrat Abu Bakr Siddique رضی اللہ عنہ and requested him to conduct the prayer. Hazrat Siddique رضی اللہ عنہ agreed to the request to conduct the prayer. Thereafter, Hazrat Bilal رضی اللہ عنہ called out the *Azan* (prayer-call) and Hazrat Siddique رضی اللہ عنہ advanced to the prayer-carpet to conduct the prayer. When the prayer had commenced and was in progress, the Holy Prophet ﷺ returned and joined the prayer as a follower. Being not aware of the Prophet's presence in the prayer row Hazrat Abu Bakr Siddique رضی اللہ عنہ continued the prayer. Now the Companions رضی اللہ عنہم who had become aware of the Prophet's ﷺ presence in the congregation, wanted to inform Hazrat Siddique رضی اللہ عنہ, so that he might get back, making room for the Holy Prophet ﷺ to get forward and conduct the remaining part of the prayer. For this purpose they began to clap their hands. Hazrat Siddique رضی اللہ عنہ was so deeply absorbed in praying that these clapping first failed to draw his attention, yet soon he became alive to the Prophet's presence in the prayer rows. He was about to get back from the prayer carpet, the Holy Prophet ﷺ beckoned with his hands to Hazrat Siddique رضی اللہ عنہ to complete the prayer. Hazrat Siddique رضی اللہ عنہ could not stand on the prayer carpet. He, therefore, stepped back and the Holy Prophet ﷺ stepped forward and completed the remaining prayer.

The way to draw the attention of an *Imam* (Leader of a Prayer)

At the end of the prayer the Holy Prophet ﷺ called the attention of the *Nemasis* and admonished them that it was not appropriate to the dignity to clap hands during prayers to express an alarm or the like, as this was allowed only for women praying behind a male *Imam*. This is because women cannot utter the cautionary words (*Sub-haanal-llah*) "سبحان الله" or (*Alhamdu lillah*), "الحمد لله" to attract the Imam's attention. It may be noted that it is prohibited for women to let men hear their voice; they are allowed to clap their hands for this purpose. Men are, however, allowed to utter these cautionary words "سبحان الله" or to invite the Imam's attention during prayer if he is committing some mistake through forgetfulness or inattention. The hands should, therefore, not be clapped during prayer to caution the *Imam*.

The son of Abu Qahafah رضی الله عنه could not dare to do so

Thereafter, the Holy Prophet ﷺ turned to Hazrat Siddique رضی الله عنه and said to him: O Abu Bakr! I beckoned to you to continue the prayer and not to step back. What was there to make you step back and refrain from Imamat. How apt was Hazrat Siddique's reply to the Holy Prophet:

ما كان لابن ابى قحافة ان يصلى بالناس بين يدى رسول الله صلى الله عليه وسلم

O Prophet of Allah! The son of Abu Qahafah are not to conduct the prayer in the presence of the Holy Prophet ﷺ. This reply is self explanatory.

The Holy Prophet ﷺ raised no objection to this reply and remained silent.

The status of Hazrat Abu Bakr رضی اللہ عنہ

This incident shows the status of Hazrat Abu Bakr Siddique رضی اللہ عنہ that he dared not conduct the prayer in the presence of the Holy Prophet ﷺ nor could he tolerate a situation in which the Prophet ﷺ of Allah was compelled to stand behind him.

Order has preference over etiquette

Sometimes a man is ordered by a respectable elder to do a job which is, in the opinion of that man, not worthy of the dignity of the elder and is also against the rules of etiquette. In such a perplexing situation the man concerned should accord preference to the order and ignore the rules of etiquette. At times it becomes very difficult to follow this principle, yet this has been the practice of our elders and saints to prefer obedience to orders rather than observance of the rules of etiquette.

It is necessary to obey the orders of the elders

Suppose a very reverend saint is sitting on a wooden broad table and a young man comes to the saint. This saint asks the young man to sit on the table by his side. In this situation the saint's order should be obeyed, although in an ordinary situation it would be against the rules of etiquette for a young boy to sit close to and by the side of a reverend elderly saint. In such a situation obedience to the order of a respectable elder has preference over the rules of etiquette.

Obedience is the essence of *Deen* (Faith)

It has been mentioned repeatedly that as a whole, obedience is the essence of *Deen*, obedience to elders, obedience to Allah and His Prophet ﷺ and obedience to his successors. You have to act upon their commands, even

though this action may appear to you to be against the rules of etiquette and below their dignity.

My attendance in the meetings of my respected father رحمة الله عليه

My respected father used to hold a meeting on every Sunday which was a public holiday in those days. The incident I am going to relate took place on the last of my father's meetings. My respected father passed away before the arrival of the day of the next meeting. As my father was seriously ill and bedridden people used to assemble in his room. My father lay on a bed and the people sat on sofas and on the ground in front of him رحمة الله عليه. On that day of his last meeting a large number of people turned up and the room was fully packed and few men remained standing. I arrived there a bit late. When my father saw me he asked me to go and sit near him. Although I knew fully well that obedience is imperative; yet I hesitated to go to my father by passing over so many guests. Noticing this hesitation on my part my father again ordered me to go near him and promised to tell me a story. In obedience to him I got near my father some how.

My father's attendance in a meeting of Hazrat Thanawi رحمة الله عليه

My father related to me an incident saying: Once a meeting of Hazrat Thanawi رحمة الله عليه was in session and a similar situation arose there. The available space was packed to capacity and I was a bit late in attending the meeting. Hazrat Thanawi رحمة الله عليه asked me to go near him and I hesitated in carrying out his order. The Shaikh asked me again to go near him and promised to tell me a story. In compliance with this second order I somehow drew near the Shaikh and he related a story.

Decision on the dispute between Alamgir and Dara Shikoh to accede to the Throne

The story which Hazrat Thanawi رحمة الله عليه related runs thus:

On the death of Shah Jahan, the King of India. A dispute arose as to which of his sons, Alamgir or Dara Shikoh, should accede to the Throne. Both the candidates were trying their best to win the throne. There was a great saint living in those days. Both the princes thought of visiting this saint for getting his blessings for success in their campaign. First, when Dara Shikoh called on the saint he was sitting on a wooden throne. the saint asked Dara Shikoh to sit on the throne by his side. Dara Shikoh avoided sitting by the side of the great saint out of his awe and elevated personality and in obedience to the rules of etiquette. The saint again asked the prince to sit on the throne by his side, but the prince again preferred to sit below the throne at a respectful distance from the saint. The saint did not insist on his order and let the prince off with a few words of advice.

Shortly after the departure of Dara Shikoh, Alamgir also called on the Saint. When he was going to sit below the saint's throne, the saint asked Alamgir to get up and sit on the throne by his side. Alamgir obeyed the saint's order and sat on the throne by his side. The saint spoke some words of advice to the prince and the latter took leave of the saint and departed. After Alamgir's departure, the saint told the people present there that the two brothers have themselves taken their decisions. The throne was offered to Dara Shikoh but he rejected it. When it was offered to Alamgir he accepted it. As such Alamgir would accede to the throne and he actually acceded to the throne.

This was the story which Hazrat Thanawi رحمة الله عليه related to my father رحمة الله عليه (Sermons of Hazrat Thanawi).

One should not resort to false excuses

Now we come to the conclusion that it is an act of etiquette to carry out, without any excuse or hesitation, the order which we receive from some respectable elder. This is in consonance with the principle discussed above that obedience has a preference and priority over the rules of etiquette.

To take up the shoes of the respectable elders

It is seen sometimes that people desire to take up the shoes of Shaikhs and elders. If the elders concerned disapprove this practice, it should be given up. This is also a way of respect and etiquette towards elders to carry out their orders inspite of your own preference. That is why this proverb is well known and popular among the people.

الا مر فوق الادب

If an elder orders you to do something and it seems to you to be against the rules of etiquette, obey the order ignoring the demand of etiquette. However, there is no harm if you humbly request the elder to let you do for him some service, but if he stops you from that, obey him without any hesitation: In obedience lies his pleasure. The Noble Companions رضی اللہ عنہم followed this principle.

Two events relating to the Companions رضی اللہ عنہم

The first event relates to Hazrat Abu Bakr Siddique رضی اللہ عنہ. The Holy Prophet ﷺ asked him to remain on the prayer-mat conducting the congregational prayer, but he stepped back and acted upon the dictates of etiquette. The second event relates to Hazrat Ali رضی اللہ عنہ which is related below:

By Allah I shall not erase it

An agreement was being drafted for being signed by the Holy Prophet ﷺ and the unbelievers of Makkah. The Holy Prophet ﷺ asked Hazrat Ali رضی الله عنه to write the agreement. When Hazrat Ali رضی الله عنه commenced writing the agreement with "بسم الله الرحمن الرحيم" (*Bismilla-hir-rahmaa-nirraheem*), the representative of the unbelievers objected to these words and proposed to substitute them by باسمك اللهم (*bi-ismik al-laa-humma*) which were commonly used by the people during the days of Ignorance. The Holy Prophet ﷺ saw no harm in this proposal because both he expressions were similar in meaning. So He ﷺ asked Hazrat Ali رضی الله عنه to make the necessary change and he did the needful After this Hazrat Ali رضی الله عنه commenced writing: This is an agreement concluded between Muhammad, the Prophet ﷺ of Allah and the leaders of Makkah. The representative of the unbelievers again took exception to this phrase. He said that the unbelievers did not believe in Muhammad as a Prophet of Allah and that is the bond of contention between the two parties. They insisted that the words "Muhammad son of Abdullah" should be written, instead. The Holy Prophet ﷺ asked Hazrat Ali رضی الله عنه to substitute the words "Prophet of Allah" by son of Abdullah. Hazrat Ali رضی الله عنه had submissively carried out the order. For substituting the words والله لا امحوه by the words رسول الله but this time he refused to do so. He bluntly uttered these words

(by Allah, I shall not erase that). The Holy Prophet ﷺ realized Hazrat Ali's رضی الله عنه feelings and taking the paper from him. He ﷺ himself erased the words رسول الله (Prophet of Allah) with his own hands. (Sahih Muslim..... Hadith no: 6133)

When obedience to an order becomes impossible

As happened in the event about Hazrat Siddique رضی الله عنه here too Hazrat Ali رضی الله عنه refused to obey the command which the Holy Prophet ﷺ had given him رضی الله عنه. Apparently Hazrat Ali رضی الله عنه accorded preference to etiquette over obedience to an order, although the order has a preference over etiquette. The secret of this behaviour of Hazrat Ali رضی الله عنه lies in the fact that sometimes man is so severely overpowered by some emotion that it becomes impossible for him to give due consideration to an accepted principle and to distinguish between what is proper and what is improper. In a situation like the one under consideration the act of ignoring the order cannot be treated as disobedience. In fact such a behaviour falls within the meaning of the verse

لَايُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا

which means that:

Allah does not burden a soul beyond its capacity (2:286).

The obedience of the Holy Prophet's command by Hazrat Abu Bakr Siddique and Hazrat Ali رضی الله عنه needs to be considered in the light of the meaning of this verse.

That state is better in which the beloved wants to keep the lover

The real fact, however remains that a lover should surrender himself totally to the beloved's will and give up his own preferences and choices.

نہ ہی ہجر اچھا نہ ہی وصال اچھا ہے
یار جس حال میں رکھے وہی حال اچھا ہے

عشق تسلیم و رضا کے ماسوا کچھ بھی نہیں
وہ وفا سے خوش نہ ہوں تو پھر وفا کچھ بھی نہیں

The essence of the ideas expressed in these Urdu Couplets is that if the beloved wants the lover to do something which violates the rules of etiquettes, the lovers must follow and satisfy the desire of the beloved. The work that wins the pleasure of the beloved is much better and acceptable.

Summary

The real intention of Imam Nuwawi رحمة الله عليه in citing this Hadith is to bring out the importance of effecting reconciliation between quarrels among two parties or betweem the members of the same tribe. We see how the Holy Prophet ﷺ could not reach his mosque in time owing to his engagement in establishing peace and harmony between two groups.

May Almighty Allah protect us, by His mercy, from quarreling with one another *Aameen.*!

وآخر دعوانا ان الحمد لله رب العالمين

Series 27

TRADE - IT IS *DEEN* AS WELL AS A WORLDLY AFFAIR

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Residence of Mr. Yusuf Ghani, Clifton, Karachi.

We may, if we so desire, make the Trade we are carrying on a path leading to Paradise and a means for being raised along with the Prophets ﷺ. We may also make it a means to end in Hell and being raised along with the sinners and the wrong doers. It is now to be seen which of the two paths we choose.

TRADE - IT IS DEEN AS WELL AS A WORLDLY AFFAIR

الحمد لله نحمده و نستعينه و نستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا ومن سيأت اعمالنا من يهده الله فلا مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا شريك له ونشهد ان سيدنا و نبينا ومولانا محمدا عبده ورسوله

اما بعد

فاعوذ بالله من الشيطٰن الرجيم بسم الله الرحمٰن الرحيم.

يـٰٓاَيُّهاَ الَّذِيْنَ آمَنُوْا اتَّقُوْااللهَ وَكُوْنُوْامَعَ الصّٰدِقِيْنَ (سورة التوبة: ١١٩)

وقال رسول الله صلى الله عليه وسلم:

التاجر الصدوق الامين مع النبيين والصديقين والشهداء(ترمذى، كتاب البيوع، باب ماجاء فى التجارة، حديث نمبر ١٢٠٩)

وقال رسول الله صلى الله عليه وسلم :

التجار يحشرون يوم القيامة فجارًا الا من ماتقى وبر وصدق

امنت بالله صدق الله مولانا العظيم وصدق رسوله النبى الكريم ونحن

على ذالك من الشاهدين والشاكرين والحمد لله رب العالمين

All praise is for Allah. We praise Him and seek His help and forgiveness. We believe in Him and rely on Him. We seek refuge with Him from the evils of our souls and the vices of our deeds. None can misguide him whom Allah guides and there is none to guide him whom Allah lets go astray. I bear witness that there is no god but Allah, the One. He has no partner. I also bear witness that our sire, and our authority and our Prophet and our master, Muhammad ﷺ is His servant and Messenger.

O believers, take to the virtue of taqwa and adopt the society of the truthfuful (9:119)

The Foundation stone of a Muslim's life

A meeting of this kind was arranged in the past also which I had the honour to attend. I have been asked in the meeting first to say something about *Deen* (Faith). I must accept this proposal, because *Deen* is the foundation stone of the life of every Muslim. May Allah help us in holding fast to this Foundation.

Traders will be raised up along with the Prophets عليهم السلام

The majority of the audience in this meeting belong to the business community. In this behalf I have cited two Ahadith and recited a verse of the Holy Qur'an which ex-

plains the subject of the Ahadith. The two Ahadith seem to contradict each other but in reality this is not so. In one of the Hadith the Holy Prophet ﷺ has said:

التاجر الصدوق الامين مع النبيين والصديقين والشهداء

The trader who observes truthfulness and trust in his business dealings will be raised up on the Day of Resurrection along with the Prophets عليهم السلام the Siddiqeen (the truthful) and the Martyr. We are carrying on this trade as a worldly business to support our living and are under the impression that it has nothing to do with *Deen*. This is not correct. The Hadith tells us quite clearly that a trader who is truthful and trustworthy in his business dealings will be raised up on the Day of Judgement along with the Prophets عليهم السلام, the Siddiqeen and the martyrs.

Traders will be raised up alongwith the wrongdoers

The second Hadith which appears to contradict the first one is:

التجار يحشرون يوم القيامة فجارا الامن اتقى وبروصدق

Traders will be raised up as wrongdoers and sinners, excepting him who is pious and righteous and is truthful in his dealings.

There are two categories of Traders

In reality there is no contradiction between the two Ahadith with regard to the meaning. In fact, traders fall in two categories. One category of the traders consists of those who will be in the company of the Prophets عليهم السلام, the truthful and the martyrs. The other category consists of those who will be with the sinners and the wrongdoers.

Honesty, truthfulness and trustworthiness are the

Hallmark of the first category. On the other hand dishonesty, adulteration, profiteering and fraud are the hallmark of the second category.

Trade may lead to Paradise or Hell

If we combine the two Ahadith and consider their joint meaning, it will become clear to us that, if we so desire, we can make trading activities a road leading to Paradise and the Company of the Prophets عليهم السلام and the truthful. Again, if we so desire, we can make the same trading activities a road leading to Hell and the company of the sinners and the wrongdoers. May Almighty Allah protect us from the torment and disgrace of the second category.

Every activity has two angles

It is peculiar not only to trade but to every activity, be it service, trade, agriculture or any other profession, that if man looks at an activity from one angle, it may be mundane, but if he looks at it from another angle it is *Deen* (Faith).

Change your angle of vision

Deen (Faith) is in fact the name of bringing a change in the angle of vision. An act which appears essentially to be worldly in its form becomes *Deen* (Faith), if done from a different angle of vision and intention.

It is an act of worship to take meals

If a man is taking meal as a routine habit to satisfy hunger, it is a worldly affair. The same act of eating becomes *Deen* when he eats his food with the intention that his life, body and health are gifts from Allah and it is the right of these divine gifts that he should maintain them in good order by taking food so as to be able to perform effi-

ciently the duties imposed on him by Allah. Now see how one and the same act change into *Deen*, simply by a change in man's intention and outlook.

Hazrat Ayyub (Job) عليه السلام and the golden butterflies

People generally think that it is *Deen* to renounce the world, sit in a secluded corner and devote oneself exclusively to the remembrance of Allah. This is, however not correct. Just think of Hazrat Ayyub (Job) عليه السلام. Whose name is well known to every Muslim. He has been a great Prophet who had to go through terrible trials and tribulations in his life of this world. It occurs in a Hadith in Sahih Bukhari that the Holy Prophet ﷺ said: Once Hazrat Ayyub عليه السلام was taking bath when suddenly golden butterflies began to rain down on him from the sky. Hazrat Ayyub عليه السلام abandoned the bath began to catch and collect the butterflies. Almighty Allah did not approve of this conduct of Hazrat Ayyub عليه السلام and questioned him if He had not already bestowed upon him great blessings and supplied all the needs of his life, yet he was so greedy that he began to run after the butterflies. Hazrat Ayyub عليه السلام replied:

لاغنى بى عن بركتك

What Hazrat Ayyub عليه السلام meant to express by these words is that he could not be indifferent to Allah's gifts and blessings when Allah Himself had by His grace, showered them on him. He said that it would be an act of insolence on his part, if he did not acknowledge and collect Allah's bounties. That is why he was collecting the golden butterflies.

Had there been a thoughtless ascetic he would have

ignored and ignored these blessings. Hazrat Ayyub عليه السلام being a Prophet عليه السلام could not behave in this way. He knew very well that it was pure Deen to welcome and honour these bounties of Allah and express gratitude for them. (Sahih Bukhari... Hadith no: 279)

The eyes should be fixed on the giver of the blessings

We were five brothers and everyone of us was an earning member. Sometimes we all assembled in the house on the occasions of the Eid Festival our respected father رحمة الله عليه used to give us each, as Eid gift Rs 20/- to Rs 30/-. Although we were all well-to-do, yet we tried our best to get some increase in these amounts, say, of Rs 5/- every year. It was not the amount, but the paternal favour and blessings concealed in these small amounts that we clamoured for. In other words, our eyes were fixed not on these amounts but on the benevolent and blessed hand that distributed the gift. These small amounts were, in fact, expression of love and affection which deserved to be accepted with earnestness and sincere gratitude. So we did not spend these amounts but preserved them carefully as very valuable gifts.

This is *Taqwa* (Righteousness)

As already stated, *Deen* consists in a change in the angle of vision. When this angle of vision is changed in the right direction, in the terminology of the Holy Qur'an it is called *Taqwa* (Righteousness). Everyone of us is engaged in the struggle of life in diverse activities like, working, eating, sleeping, earning a living, etc. If we do these acts with the belief that we are doing them for the sake and in compliance with the injunctions, of Allah and His Prophet ﷺ then we have indeed achieved what is called

Taqwa. Thus, if we carry on our business with this belief and from this angle of vision, then the activity turns into pure *Deen* and ceases to be a worldly affair. It becomes a righteous deed opening before us the road leading to Paradise and the blessed company of Prophets عليهم السلام Siddiqeen (the truthful) and martyrs.

It is the company of the pious that breeds *Taqwa*

A question generally arises in the hearts how this *Taqwa*, or the change in the angle of vision can be attained. In reply to this question I had recited at the very outset:

يٰٓاَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوْا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰادِقِيْنَ

This means:

O believers, take to the virture of *taqwa* and adopt the society of the truthful.

It is a principle of the Holy Qur'an that when it enjoins any duty, it also suggests the easiest way to discharge that duty. This is a great mercy of Allah upon us that he does not leave us groping in the dark, but He puts us on the right path. He has thus shown us the way to attain *Taqwa* by saying "كُوْنُوْا مَعَ الصّٰادِقِيْنَ". Adopt the society of the truthful. The society of these sacred men will generate in your lives the virtue of *Taqwa*. If a man tries to create in him *Taqwa* by following the various methods and practices enumerated in books for attaining *Taqwa*, it will be a very difficult and time - consuming task. The easiest and shortest cut to attain this virtue is to search for and adopt the company of the *Muttaqeen* (the righteous and the truthful). It is a law of nature that a man takes the colour and ways of those in whose company he lives and moves, even though the process of transformation may be very slow.

Only books are not enough for guidance

What has been said in the foregoing pages equally applies to the bearing of *Deen*. It is for this purpose that the Holy Prophet ﷺ was sent to this world to give a practical demonstration of *Deen*, otherwise it would have been sufficient only to reveal the Holy Qur'an. The polytheists of Makkah were demanding that the Qur'an should have been sent down upon them. It was not at all difficult for Omnipotent Allah to send down direct a well bound beautiful Book to everyone. But the All-knowing Creator knew that this was not enough. He therefore, in His infinite wisdom and mercy, sent a Messenger along with every Book. Why so? This was because a practical demonstration is indispensable for the proper understanding of an art.

The result of becoming a Doctor only through reading books

If a man learns something of the medical science and practices by reading books and starts his practice by treating patients, then instead of curing he will only be sending them to the graveyard. After going through the full medical courses one has to take for a given period a practical training under the care and supervision of some experienced Doctors and Surgeons, before he is allowed to practice the medical profession.

Take another example. Untold number of cookery books are available in the market, these books contain recipe and methods to prepare various dishes, yet none can prepare a dish worthy of eating with the help of these books. He will only spoil the cooking materials and the spices. As in the case of all other arts, in cooking practice is needed under the guidance and supervision of expert cooks, before one can become a successful cook.

Adopt the company of the Muttaqeen (the righteous)

The same principle applies to *Deen*. Only reading of the books on religion cannot mould a man into a religious personality. A teacher as well as a training instructor is necessary. The Prophets عليهم السلام and after them the Companions رضى الله عنهم performed the duties of teaching and training their followers. Who are these Companions رضى الله عنهم? They are those noble persons who were fortunate to enjoy the blessed company of the Holy Prophet ﷺ. They learned religion from him ﷺ Next came the Tabieen followers of the Noble Companions رضى الله عنهم, and this system continued ahead. Thus people learnt *Deen* through the company of their pious and righteous elders. Even Almighty Allah has, in His Book enjoined upon the believers to fear Him and adopt the company of the truthful.

The whole discussion now boils to this - We should do our best to be on the look out for and adopt the company of the righteous, if we want to become religious, pious and righteous.

May Allah help us to follow the right path and adopt companies of God-fearing and righteous men. *Aameen.*

وآخر دعوانا ان الحمد لله رب العالمين

Series: 28

THE IMPORTANCE OF MATRIMONIAL SERMON

DARUL ISHAAT URDU BAZAR KARACHI-1

Venue : Faran Club
Gulshan-e-Iqbal,
Karachi

Date : Thrusday 26th December, 1991
After ʿAsr Prayers.

> Experience bears out that a man cannot discharge, in the true sense, the liabilities he owes towards another man, unless he has fear of Allah in his heart, feels his liability to accountability, his being presented one day before Allah to render explanation for his deeds and words on the Day of Judgement. Without this sense of responsibility and fear neither the wife nor the husband can discharge her / his mutual rights to the other.

THE IMPORTANCE OF MATRIMONIAL SERMON

الحمد لله وكفى وسلام على عباده الذين اصطفى

اما بعد:

The blissful ceremony is about to commence--God willing--just now in which the bridegroom and the bride will be joined with each other by the conjugal tie (*Nikah*) according to the prescribed procedure of the *Sunnah*. May Almighty Allah make this happy relationship auspicious and blessed.

Marriage Ceremonies

I have been asked that I should say something to you on this happy occasion before the performance of the *Nikah* ceremony. Ceremonies and celebrations on the occasions of marriages are not suitable today for delivering reformative sermons and addresses. The organisers of the celebrations and some of the audience have, however, desired to listen a few words on the subject of religion, so I am saying something on the subject in compliance to the desire of the organisers and their guests.

Three Qur'anic verses about *Nikah* sermon

The *Nikah* (Conjujal relationship) sermon is about to commence just now. The *Nikah* as well as the connected sermon is based on a sunnat of the Holy Prophet ﷺ who has said in a Hadith:

اَلنِّكَاحُ مِنْ سُنَّتِيْ

"*Nikah* is my *sunnah* i.e. my way and practice". (Ibn Majah .... Hadith no: 851)

From the *Shari'ah* (legal) point of view *Nikah* (conjugal relationship) is solemnized by *Eejaab* (responding), i.e., saying: I respond to the proposal of marriage and by *Qabool* (acceptance) i.e., saying: I accept the proposal. This is done in the presence of two witnesses. However, the way which the Holy Prophet ﷺ has prescribed is that before '*Eejaab*' and '*Qabool*' a sermon is delivered. In the beginning of this sermon_(Praise) of Allah is said and *Darood* (blessing) is sent on the Holy Prophet ﷺ and then three verses are generally recited from the Holy Qur'an. Thus the Holy Prophet ﷺ has enjoined for Nikah.

The First Verse: This is the very first verse of chapter "An-Nisaa":

يـٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيْراً وَّنِسَآءً ج وَاتَّقُوْا اللهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ط اِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيْباً (سورة نساء: ١)

"O Mankind! Fear that Lord (Allah) of yours. Who created you from one soul (i.e. Hazrat Adam عليه السلام from that one soul and take to righteousness. He created your mate i.e., Hazrat Hawwa Eve and He spread in the world many men and women from this couple (Adam and Eve, the entire world being their offspring). Fear Him by the auspices of Whose name you demand from each other the fulfilment of your rights. Fear also the rights due to the close blood-relations. Allah is, indeed vigilant (over all your deeds and words). (4:1)

This is the first verse which is recited in the matrimonial sermon.

The Second Verse: is a verse of chapter 3 'Al-'Imran:

يـٰٓاَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهٖ وَلاَ تَمُوْتُنَّ اِلاَّ وَاَنْتُمْ مُّسْلِمُوْنَ

(سورة آل عمران: ١٠٢)

"O Believers! Fear Allah as He deserves to be feared, i.e in right earnest and do not die but in a state in which you are Muslims, i.e. obedient servents. (3:102)

The Third Verse: This is from Chapter 33 Al-Ahzab:

يـٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَقُوْلُوْا قَوْلاً سَدِيْداًO يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ط وَمَنْ يُّطِعِ اللهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزاً عَظِيْماً (سورة الاحزاب: ٧١-٧٠)

O Believers! Fear Allah and speak words straight and to the point. He will then set right your acts and deeds and accept them and forgive your sins. He who obeys Allah and His Messenger shall achieve a great victory. (33: 70-71)

The Point common to all the three verses

These are the three verses which the Holy Prophet ﷺ has enjoined to be recited on the occasions of *Nikah* (matrimonial ceremony). The command common to, and emphasized in, these three verses is that of taking to *Taqwa* (righteousness). What is the secret in the repetition of this one and the same command on the occasion of a matrimonial rite, being performed? *Taqwa* (righteousness) is a quality without which man cannot discharge any of his responsibilities in life, but why so much emphasis on this injunction on this particular occasion?

It is not possible for man to discharge his rights without *Taqwa*

The relationship created by the ritual of the *Nikah* is so unique and delicately sensitive in its nature that its rights cannot be discharged nor its blessings attained, unless the couple have Allah's fear. We learn from experience that it is not possible for people, husband and wife in particular, to discharge their mutual rights and fulfil their commitments, unless they have in their hearts Allah's fear, fear of being called to account by Allah for each and every act and movement of theirs in the most august presence of Allah. It is not possible to have mutual rights and liabilites settled among persons, through the legal process by which one may manage to escape from his responsibilities but this will not be possible before the presence of All-Knowing All-Powerful Allah on

the Day of Resurrection when all good and bad deeds will be laid open to be evaluated and rewarded or punished, as the case may be. These important injunctions are, therefore, brought to the newly wedded couple that they may each become aware of the great responsibilities and liabilities that have been placed on their shoulders by this new union.

It is an act of *Sunnah* to recite these three verses

Taqwa (righteousness) has been prescribed to be inculcated and observed by every Muslim in every walk of life but its importance with regard to a husband and wife is too great to be ignored. That is why the Holy Prophet ﷺ has prescribed the recitation of these three verses on the occasion of *Nikah*.

The start of a New life

This occasion of marriage with effect from which a new tenure of life is to start is like a cross-road for the couple, revolution is coming over their lives. They must refresh in their minds on this auspicious occasion the importance of *Taqwa*. They should re-dedicate their lives to this basic virtue. Not only is this point important for the newly-wedded couple but for all of us. None can save from ruin his life of this world or his Hereafter without learning and acting upon this virtue of *Taqwa*.

Let is all note this and mould our lives accordingly: *Aameen*.

وآخر دعوانا ان لله رب العالمين

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